A PREPARATIVE TO MARIAGE.

The ſumme whereof was ſpoken at a contract, and inlarged after.

Whereunto is annexed a Treatiſe of the Lords Supper: and another of Vſurie.

BY HENRIE SMITH.

Newly corrected, and augmented by the Author.

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NOBILISSIMO VIRO GVILIELMO CECILIO, EQVITI AVrato, Baroni Burghleiensi, summo Angliæ Thesaurio, & Cantabrigiensis Accademiæ Cancellario, *Henricus Smithus* hæc tria pignora in grati animi testimonium consecrauit.

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To the Reader.

BEcauſe ſicknes hath reſtrained me from preaching, I am content to do any good by writing. Happie is that Author which is in ſteed of other, that after his Booke is read, mẽ need reade no mo of that matter. I go vpon a Theame which many haue trauerſed before me prolixely, or curſorily, or barrenly: If I haue performed by ſtudie any more then the reſt, let my Reader iudge, and giue glorie to him which teacheth by whom he will. What I haue endeuoured my ſelfe do feele, & others know. We are ignorant of manie things for a few that we vnderſtand: but I haue beene alway aſhamed, that my writings ſhould weigh lighter for want of paines, which is the bane of printing, and ſurfetteth the Reader. Now I ſend thee like a Bee to gather Honie out of flowers & weeds. Euery

Reuerendiſſ. Coverdalum excipio.

Garden is furnished with others, and so is ours. Reade, pray and meditate; thy profite shall be little in any booke, vnlesse thou reade alone, and vnlesse thou reade all and record after, as the Bereans *did the Sermon of Paul. It is one of the birthes of my fainting, therefore take it with a right hand, & if thou finde any thing that doth make thee better, I repent not that others importunitie hath obtained it for thee.*

Gen. 49. 1. *Farewell. As* Iacob *blessed his sonnes when he left them, so now I must leaue my fruite to others, I pray God to blesse it, that it may bring forth fruit in other, and*

2. Cor. 16. 2. *be the sauour of life to all that reade it.*

Thine in Christ,

H. S.

the 3 day of January
was payd onto
Jo: Damll of hamilton
the sum of 9 6 3 J day
by me Jo: Mott

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A PREPARATIVE TO MARIAGE.

YOV are come hither to be cõtracted in the Lord, that is, of two to be made one: for as God hath knit the bones and sinewes together for the strengthening of mẽs bodies, so he hath knit mã and woman together for the strengthening of their life, because two are firmer then one: and therfore when God made the woman for man, he said, *I will make him a helpe*: shewing that man is stronger by his wife. Euerie marriage, before it be knit should be contracted, as it is shewed in *Exod.* 22.16. and *Deut.* 22.28. which stay betweene the contract and the marriage, was the time of longing

Iudic. 9.5. *Gen.* 2.18.

Exod. 22.16. *Deut.* 22.28.

Why contracts go before marriages.

for their affections to settle in, because the deferring of that which we loue, doth kindle the desire, which if it came easilie & speedily vnto vs, would make vs set lesse by it. Therefore we read how *Ioseph* and *Marie* were cõtracted before they were maried. In the* cõtract Christ was conceiued, and in the mariage Christ was borne, that he might honor both estates, virginitie with his cõception, & marriage with his byrth. You are cõtracted but to be married, therefore I passe from contractes to speake of marriage, which is nothing els but a communion of life betweene man and woman, ioyned together according to the ordinance of God.

Mat. 1.18. *That is, betweene the cõtract and the marriage. *Luke* 1.27. & 2.5.

The parts of this treatise.

First I will shewe the excellencie of marriage: then the institutiõ of it: then the causes of it: then the choise of it: thẽ the duties of it: and lastly the diuorcement of it.

Heb. 13.4.

The excellencies of marriage.

Well might *Paule* say, *Marriage is honorable*, for God hath honored it him selfe. It is honorable for the author, honorable for the time, and honorable for the

the place. Whereas all other ordinances were appointed of God by the hands of men, or the hands of Angels, marriage was ordained by God himselfe, which cannot erre. No mā nor Angel brought the wife to the husband but God himselfe: so marriage hath more honor of God in this, then all other ordinances of God beside, becauſe he ſolemnized it himſelfe. *Act.7.53. Heb.2.2. Gen.2. 22.*

Then it is honorable for the time, for it was the firſt ordinance that God inſtituted, euē the firſt thing which he did after man and woman were created, and that in the ſtate of innocencie before either had ſinned, like the fineſt flower, which will not thriue but in a cleane ground. Before man had any other calling he was called to be a husband: therfore it hath the honour of antiquitie aboue all other ordināces, becauſe it was ordained firſt, and is the ancienteſt calling of men. Mariage the firſt ordinācе of God

Thē it is honorable for the place, for whereas all other ordināces were inſtituted out of *Paradiſe*, marriage was inſti-

tuted in *Paradiſe*, in the happieſt place, to ſignifie, how happie they are that marrie in the Lord, they do not onelie marrie one another, but Chriſt is married vnto them, & ſo marriage hath the honor of the place aboue all other ordinances to, becauſe it was ordained in *Paradiſe*.

As God the Father honoured mariage, ſo did God the ſonne, which is called, *the ſeede of the woman:* and therefore marriage was ſo honoured amōgſt women becauſe of this ſeede, that when *Elizabeth* brought forth a ſonne, ſhe ſaid, that God had taken away her rebuke: coūting it the honour of womē to beare children, and by conſequence, the honour of womē to be married; for the children which are borne out of marriage are the diſhonour of women, and called by the ſhamefull name of baſtardes.

Gene.3.15.

Luke.1.25.

Deut.32.2.

As Chriſt honoured marriage with his byrth, ſo he honoured it with his miracles: for the firſt miracle which Chriſt did, he wrought at a marriage in

Cha-

Chanaan, where he turned their water into wine: so, if Christ be at your marriage, that is, if you marrie in Christ, your water shall be turned into wine, that is, your peace, and your rest, & your ioy, and your happines shal begin with your marriage: but if you marrie not in Christ, then your wine shall be turned into water, that is, you shall liue worse hereafter then you did before.

Christs first miracle at a marriage. *Iohn.2.8.*

As he honoured it with miracles, so he honoured it with prayses: for he compareth the kingdome of God to a wedding, and he compareth holinesse to a wedding garment. And in the fift of *Canticles* he is wedded him selfe.

Mat.22.2. *Verse.11.* *Cant.5.9.*

We read in Scripture of three marriages of Christ. The first was, when Christ and our nature met together. The second is, when Christ and our soule ioyne together. The third is, the vnion of Christ and his Church. These are Christes three wiues. As Christ honoured marriage, so do Christes Disciples: for *Iohn* calleth the coniunction of Christ and the faithfull, a *Marriage.*

Three marriages of Christ.
1.
2.
3.

Rev.19.7.

Reu.21.9. And in *Reuel.21.9.* the Church hath the
Reu.17.1. name of a Bride, whereas Hereſie is cal-
led a harlot. Further, for the honour of
By marriage the womans curſe turned to two bleſſings. marriage, *Paule* ſheweth how by it the
curſe of the woman was turned into a
bleſſing; for the womans curſe was the
Gene.3.16. paynes which ſhe ſhould ſuffer in her
trauaile. Now by marriage this curſe is
turned into a bleſſing: for children are
Gene.1.28. the firſt bleſſing in all the Scripture.
And therfore Chriſt ſaith, that ſo ſoone
Iohn.16.21. as the mother ſeeth a man child borne
into the world, ſhe forgetteth all her
ſorrowes, as though her curſe were tur-
1.Tim.2.15. ned into a bleſſing. And further. *Paule*
ſaith that by bearing of children, if ſhe
For thoſe paines will try her faith. continue in faith and patiẽce, ſhe ſhall
be ſaued: as though one curſe were tur-
ned into two bleſſings. For firſt ſhe ſhal
haue children, and after ſhe ſhall haue
Note. ſaluation. What a mercifull God haue
we, whoſe curſes are bleſſinges? who
would haue thought that God had hid
a bleſſing in his curſe? So he loued our
Parentes when he puniſhed them, that
he could ſcarce puniſh them for loue,

and

and therefore a comfort was folded in his iudgement.

To honour marriage more, it is ſaid, that God tooke a rib out of *Adams* ſide, and thereof built the woman. He is not ſaid to make man a wife, but to build him a wife, ſignifying, that mā and wife make as it were one houſe together, & that the building was not perfect, vntill the woman was made as well as the mā, therfore if the building be not perfect now, it muſt be deſtroyed agayne. *Gene.2.22.*

Before God made the woman, it is ſaid, that he cāſt the man into a ſleepe, and in his ſleepe he tooke a rib out of his ſide, and as he made the mā of earth, ſo he made the woman of bone, while *Adam* was a ſleepe. A note of Adams ſleepe. *Gene.2.21.*

This doth teach vs two things: as the firſt *Adam* was a figure of the ſecond *Adam*, ſo the firſt *Adams* ſleepe, was a figure of the ſecond *Adams* ſleepe, and the firſt *Adams* ſpouſe, was a figure of the ſecond *Adams* ſpouſe. That is, as in the ſleepe of *Adam*, *Eue* was borne, ſo in the ſleepe of Chriſt the Church was *1.Cor.15.22. & 45.*

borne; as a bone came out of the firſt *Adams* ſide, ſo bloud came out of the ſecond *Adams* ſide. As *Adams* ſpouſe receiued life in his ſleepe, ſo Chriſtes ſpouſe receiued life in his ſleepe: that is, the death of Chriſt is the life of the Church, for the Apoſtle calleth death a ſleepe, but Chriſt which died is called life, ſhewing that in his death we liue.

Eſ.5.14. Iohn.14.6.

A note of Adãs ſleepe.

Secondly, this ſleepe which the mã was caſt into, while his wife was created, doth teach vs, that our affections, our luſtes, and our concupiſcences, ſhould ſleepe while we go about this actiõ. As the man ſlept while his wife was making, ſo our fleſh ſhould ſleepe while our wife is chooſing, leaſt as the loue of Veniſon wã *Iſaack* to bleſſe one for an ther, ſo the loue of gentrie, or riches, or beautie, make vs take one for an other.

Gene.27.3.

To honor marriage more yet, or rather to teach the married how to honor one another, it is ſayd, that the wife was made of the husbandes rib: not of his head, for *Paul* calleth the husbãd the wiues head: nor of the foote, for he muſt

A note of Adams rib. *Gene.2.22. Ephe.5.23.*

not

not ſet her at his foote: the ſeruaunt is appointed to ſerue, & the wife to helpe. If ſhe muſt not match with the head, nor ſtoope at the foote, where ſhall he ſet her her then? He muſt ſet her at his heart, and therfore ſhe which ſhould lye in his boſome, was made in his boſome, and ſhould be as cloſe to him as his rib of which ſhe was faſhioned. The Fathers obſeruation.

Laſtly, in all nations the day of marriage was reputed the ioyfulleſt day in all their life, and is reputed ſtill of all, as though the Sunne of happines began that day to ſhine vpon vs, when a good wife is brought vnto vs. Therefore one ſaith, that marriage doth ſignifie merriage, becauſe a play-fellow is come to make our age merrie, as *Iſaak Rebeccah* ſported together.

Salomon conſidering all theſe excellencies, as though we were more indebted to God for this than other temporall giftes, ſaith: *Houſe and riches are the inheritance of the fathers, but a prudent wife commeth of the Lord.* Prou. 14. 14.

Houſe and riches are giuen of God,

and all things elſe, & yet he ſaith, houſe and riches are giuen of Parents, but a good wife is giuen of God: as though a good wife were ſuch a gift as we ſhold account from God alone, and accept it as if he ſhould ſend vs a preſent from heauen, with this name written on it, *The gift of God.*

Thus Adam doth. *Gene.2.*

Beaſts are ordained for food, & cloths for warmth, and flowers for pleaſure, but the wife is ordained for man, like little *Zoar*, a Citie of refuge to flie to in all his troubles, and there is no peace comparable vnto her, but the peace of conſcience.

Gen.29.20.

Now it muſt needs be, that marriage, which was ordained of ſuch an excellent Author, and in ſuch a happy place, and of ſuch an auncient time, and after ſuch a notable order, muſt likewiſe haue ſpeciall cauſes for the ordinance of it. Therfore the holy Ghoſt doth ſhew vs three cauſes of this vnion. One is, the propagation of children, ſignified in that when *Moſes* ſaith, *He created them male and female*, not both male, nor both female,

Three cauſes of marriage. *Gen.27.*

female, but one male, and the other female, as if he created them fit to propagate other. And therefore when he had created them ſo, to ſhew that propagation of children is one end of marriage, he ſayd vnto them, *Increaſe and multiplie*, that is, bring forth children, as other creatures bring forth their kinde. Gen. 1. 28.

For this cauſe marriage is called *Matrimonie*, which ſignifieth Mothers, becauſe it makes them Mothers, which were Virgins before: and in the ſeminarie of the world, without which all things ſhould be in vaine, for want of men to vſe them, for God reſerueth the great Cittie to him ſelfe, & this ſuburbs he hath ſet out to vs, which are regents by ſea and by land. If children be ſuch a chiefe end of marriage, then it ſeemes, that where there can be no hope of children, for age and other cauſes, there marriage is not ſo lawfull, becauſe it is maimed of one of his ends, and ſeemes rather to be ſought for wealth, or for luſt, then for this bleſſing of children. It is not good grafting of an old head vpō

Why marriage is called *Matrimonie*.

Without marriage all things ſhold be vaine.

This is ſignified in *Deut.* 23. 1.

young ſhoulders, for they will neuer beare it willinglie but grudginglie.

Prou.5.18. *Mala.8.18.* Twiſe the wife is called, *the wife of thy youth*, as though when men are old, the time of marrying were paſt. Therefore God makes ſuch vnequall matches ſo ridiculous euery where, that they pleaſe none but the parties them ſelues.

The ſecond cauſe. The ſecond cauſe is to auoyd fornicatiō: this *Paule* ſignifieth, whē he ſaith: *1.Cor.7.8.* *For the auoyding of fornication, let euerie man haue his owne wife*. He ſaith not for auoyding of adulterie, but for auoiding of fornication, ſhewing, that fornicatiō is vnlawfull to, which the Papiſts make lawfull, in mainteyning their Stewes, as a ſtage for fornicators to play vpon, & a Sanctuarie to defend them, like *Abſoloms* Tent, which was ſpread vpon the *2.Sam.16.22.* top of the houſe, that all *Iſraell* might ſee how he defiled his fathers cōcubines.

Papiſtes Stewes.

Mala.2.15. For this cauſe, *Malachi* ſaith, that God did create but one woman for the man, he had power to create mo, but to ſhew that he would haue him ſticke to one, therefore he created of one rib, but one

wife

wife for one husband: and in the Arke, there were no mo women thē men. But foure wiues for foure husbandes, al- 1.*Pet.*3.20. though it was in the beginning of the world, when many wiues might ſeeme neceſſarie to multiplie mankind.

If any might haue a diſpenſation herein, it ſeemes the Kings might be priuileged before any other, becauſe of their ſucceſſion to the Crowne, if his wife ſhould happen to be barren. And yet the King is forbidden to take many wiues in *Deut.* 17. 17. as well as the *Deut.*17. 17. Miniſter in 1.*Tim.*3.2. ſhewing, that the 1.*Tim.*3.2. dāger of the ſtate, doth not coūteruaile the danger of fornicatiō. For this cauſe we read of none but wicked *Lamech* before the Flood, that had mo wiues thē *Gene.*4.23. one, whō *Iouinian* calleth a monſter, becauſe he made two ribs of one. And an other ſaith, that the name of his ſecond wife doth ſignifie a ſhadow, becauſe ſhe was not a wife but the ſhadowe of a wife: for this cauſe the Scripture neuer biddeth man to loue his wiues, but to loue his wife, & ſaith, *They ſhal be two in* *Mat.*19.5.

one fleſh, not three, nor foure, but onelie two. For this cauſe, *Salomon* calleth the whoriſh woman a ſtraunge woman, to ſhew that ſhe ſhould be a ſtraunger to vs, and we ſhould be ſtrange to her. For this cauſe, children which are borne in marriage, are called *Liberi*, which ſignifieth free borne: and they which are borne out of marriage, are called Baſtards, that is, baſe borne, like the Mule which is ingendred of an Aſſe and a Mare. Therefore adulterers are likened to the deuill, which ſowed another mās ground, other ſow for a Harueſt, but they ſowe that which they dare not reape. Therfore children borne in wedlocke are coũted Gods bleſſing, becauſe they come by vertue of that bleſſing, *Increaſe and multiplie*. But before *Adam* & *Eue* were married, God neuer ſayd, *Increaſe*, ſhewing, that he did curſe & not bleſſe ſuch increaſe. Therefore we read not in all the Scripture of one Baſtard that came to any good, but only *Iphtah*, and to ſhew that no inheritance did belong to them in heauen, they had no inheri-

Prou.2.16.

Gen.36.24.

Fornicators like the deuill.

Mat.13.25.

Pſal.128.4.

Gene.1.28.

Baſtards.

Iudg.11.1.

heritaunce in earth, neither were counted of the congregation, as other were. *Deut.*23.2.

They might be ſaued, but they had the marke of a curſe.

Now, becauſe marriage was appointed for a remedie againſt fornication, therfore the Law of God inflicted a ſorer puniſhment vpon them which did commit vncleannes after marriage, thē vpon him which was not married, becauſe he ſinned although he had the remedie of ſinne, like a rich theefe which ſtealeth, and had no neede.

*Leuit.*20.10. *Deut.*22.22.

Married fornicators.

Now if mariage be a remedy againſt the ſinne of fornication, then vnleſſe Miniſters may commit the ſinne of fornicatiō, it ſeemes that they may vſe the remedie as well as other: for as it is better for one man to marry thē to burne, ſo it is better for all men to marrie then to burne: & therfore *Paule* ſaith, *Marriage is honourable amongſt all mē*. And agayne, *for the auoyding of fornication, let euerie man haue his wife*. And as though he did fore-ſee, that ſome would except the Miniſter in time to come, in the firſt of *Tim.*3,2. he ſpeaketh more pre-

The marriage of Miniſters.

1.Cor.7.9. *Heb.13.4.* *1.Cor.7.*

ciſely of the Miniſters wife, then of any other, ſaying, *Let him be the husband of one wife*, and leaſt ye ſhould ſay that by one wife, he meaneth one Benefice like the Papiſtes: He expoundeth himſelfe in the fourth verſe, and ſaith, that he muſt be one that cā rule his houſe well, and his children. Sure God would not haue theſe children to be Baſtards, and therefore it is, like that he alloweth the Miniſter a wife. Therefore *Paule* ſayd well, that he had no commandemēt for virginitie, for virginity cannot be commanded, becauſe it is a ſpeciall gift, but not a ſpeciall gift to Miniſters, & therfore they are not to be bound more thā other. A peculiar gift may not be made a generall rule, becauſe none can vſe it, but they which haue it. And therfore in 1.*Cor*.7.17 he ſaith. *As God hath diſtributed to euerie man, ſo let him walke*. That is, if he haue not the gift of continencie, he is bound to marrie, and therfore *Paul* commandeth in the ſeuenth verſe, whether he be Miniſter or other, *If they can not abſtaine, let them marrie*, as though they

1.*Tim*.3.2.

1.*Cor*.7.6.

1.*Cor*.7.17.

they tempted God if they married not;

The Law was generall, *It is not good for man to be alone*, exempting one order of men no more than other. And again, Christ speaking of chastitie, sayth, *All men cannot receiue this thing*. Therefore vnlesse we know that this order of mē can receiue this thing: Christ forbids to binde them more than other, and therefore as the Priestes were married that taught the Law, so Christ chose Apostles which were married, to preach the Gospell. Therefore the doctrine of Papists, is the doctrine of deuils, for *Paule* calleth the forbidding of marriage, the doctrine of deuils, a fit title for all their bookes.

Gene. 2. 18.

Mat. 19. 11.

1. Tim. 4. 3.

Lastly, if marriage be a remedie against sinne, then marriage it selfe is no sinne: for if marriage it self were a sinne, we might not marrie for any cause, because we must not doe the least euill that the greatest good may come of it: and if marriage be not a sinne, then the *duties of marriage are not sinne, that is, the secret of marriage is not euill, and

Rom. 3. 8.

*Be not thou vaine, and these words will not be offensiue.

Heb.13.4. therefore *Paule* saith, not onely *Marriage is honourable*, but the bed is honourable, that is, euen the action of marriage is as lawfull as marriage. Besides,

1.Cor.7.8. *Paul* saith, *Let the husband giue vnto the wife due beneuolence*, here is a commaundement to yeeld this duetie: that which is cōmaunded, is lawfull; and not to do it, is a breach of the commaundement. Therefore marriage was instituted before any sinne was, to shewe that there is no sinne in it if it be not abused: but because this is rare, therefore after women were deliuered, God appointed them to be purified, shewing, that some staine or other doth creepe into this action, which had neede to be repēted, &

Leuit.12.4.5. &c.

1.Cor.7.5. therefore whē they prayed, *Paule* would not haue thē come together, least their prayers should be hindered.

The third cause. The third cause is, to auoyd the incōuenience of solitarines, signified in these wordes, *It is not good for man to be alone*, as though he had said, this life would be miserable & irksome and vnpleasant to man, if the Lord had not giuen him a

Gen.2. wife

wife to cõpanie his troubles. If it be not good for man to be alone, thẽ it is good for man to haue a fellow : therefore as God created a payre of all other kinds, ſo he created a payre of this kinde.

We ſay that one is none, becauſe he cannot be fewer than one, he cannot be leſſer thã one, he cannot be weaker thã one, and therfore the wiſemã ſaith, *Woe to him which is alone*, that is, he which is alone, ſhall haue woe. Thoughtes and cares, and feares, will come to him, becauſe he hath none to comfort him, as theeues ſteale in when the houſe is emptie; like a Turtle, which hath loſt his mate; like one legge when the other is cut off, like one wing when the other is clipt, ſo had the man been, if the womã had not been ioyned to him: therefore for mutuall ſocietie, God coupled two together, that the infinit troubles which lye vpon vs in this world, might be eaſed, with the comfort and helpe one of another, and that the poore in the world, might haue ſom cõfort as well as the rich; *for the poore man*, (ſaith Salomõ) *is forſaken of his owne brethren*, yet God

Eccleſ.4.10.

Prou.19.7.
Prou.17.10.

hath prouided one comforter for him,
1.Sam.14.7. like *Ionathans* Armour-bearer, that
shall neuer forsake him that is another
selfe, which is the onely commoditie as
A wife is the poore mans riches. I may terme it, wherein the poore doe
match the rich, without which, some
persons should haue no helper, no cō-
forter, no friend at all.

But as it is not good to be alone, so
Prou.21.9. *Salomon* sheweth, *That it is better to be*
alone, then to dwell with a froward wife,
which is like a quotidian ague, to keepe
his patiēce in vre. Such furies do haunt
1.Sam.16.14. some men, like *Sauls* spirit, as though
the deuill had put a sword into their
handes to kill them selues, therefore
choose whom thou maist enioy, or liue
alone still, and thou shalt not repēt thy
bargaine.

That thou maist take and keepe
without repētance, now we will speake
The choise. of the choise, which some call the way
to good wiues dwelling, for these
flowers grow not on euery groūd: ther-
fore they say, that in wiuing and stri-
uing, a man should take counsell of all
the

the world, leaſt he light vpon a curſe while he ſeekes a bleſſing. As *Moſes* cõſidered what ſpyes he ſent into *Chanaan*, ſo thou muſt regard whom thou ſendeſt to ſpye out a wife for thee. Diſcretion is a warie ſpye, but fancie is a raſh ſpye, and liketh whõ ſhe will miſlike agayne. *Deut.1.23.4.* Two ſpyes for a wife.

In the Reuelation, Antichriſt is deſcribed by a womã, & in *Zacharie*, ſinne is called a woman, which ſheweth, that women haue many faultes, therefore he which chuſeth of them, had neede haue iudgement, and make an Anatomie of their hearts and mindes, before he ſay, This ſhall be mine. For the wiſeſt man ſaith: *I haue found one man of a thouſand, but a woman amõg thẽ all haue I not found.* Although this may be vnderſtood of his cõcubines, yet it implieth that generally there is a greater infirmitie in womẽ then in mẽ, becauſe he cõpareth thẽ together, as though there were a dearth of good women ouer the world. *Zach.5.7.* *Eccle.7.30.*

For helpe hereof, in 1. *Cor.* 7. 39. we are taught to marrie in the Lord, then

we muſt chuſe in the Lord to: therefore we muſt begyn our Marriage where *Salomon* begā his wiſedome. *Giue vnto thy ſeruant an vnderſtanding heart:* ſo giue vnto thy ſeruaunt an vnderſtanding wife. If *Abrahams* ſeruaunt prayed vnto the Lord to proſper his buſineſſe, when he went about to chuſe a wife for an other, how ſhouldſt thou pray when thou goeſt about a wife for thy ſelfe, that thou mayſt ſay after, *My lot is fallen in a pleaſaunt grounde*. To direct thee to a right choiſe herein the [illegible]e Ghoſt giues thee two rules in the choiſe of a wife. *Godlineſſe* and *Fitneſſe*: Godlineſſe, becauſe our Spouſe muſt be like Chriſtes Spouſe, that is, graced, with giftes, and imbrodered with vertues, as if we married *Holineſſe her ſelfe*. For the marriage of man and womā, is reſembled of the Apoſtle to the marriage of Chriſt and the Church. Now the Church is called *Holie*, becauſe ſhe is holy. In the 6. *Cantic.* ſhe is called *Vndefiled*, becauſe ſhe is vndefiled. In the 45. *Pſal.* ſhe is called *fayre within*, becauſe her

1. Reg. 3. 9.

Gen. 24. 12.

Godlie and fit.

Epheſ. 5. 29.

Cant. 6. 8.

Pſal. 45. 9.

her beautie is inward: ſo our Spouſe ſhould be holy, vndefiled, & faire within. As God reſpecteth the heart, ſo we muſt reſpect the heart, becauſe that muſt loue, & not the face. Couetouſnes hath euer been a Sutor to the richeſt, & pride to the higheſt, and lightnes to the faireſt, & for reuēge hereof, his ioy hath euer ended with his wiues youth, which tooke her beauty with it. The goods of the world are good, & the goods of the body are good, but the goods of the minde are better. As *Paule* cōmendeth faith, hope, & charity, but ſaith the greateſt of theſe is charitie: ſo may I cōmend beauty, and riches, and godlines, but the beſt of theſe is godlines, becauſe it hath the things which it wāts, & makes euery ſtate alike with her gift of cōtētatiō. 1. *Sam.* 16. 7. 1. *Cor.* 13. 13.

Secondly, the mate muſt be fit: it is not enough to be vertuous, but to be ſutable; for diuers womē haue many vertues, & yet do not fit with ſome men; & diuers mē haue many vertues, & yet do not fit to ſome women: and therfore we ſee many times, euen the godly couples A fit wife. 1

to iarre when they are married, becauſe there is ſome vnfitnes betweene them, which makes oddes. What is oddes but the contrarie to euen? therefore make them euen (ſaith one) and there will be no oddes. From hence came the firſt vſe of the Ring in weddings, to repreſent this euenneſſe: for if it be ſtraighter thē the finger it will pinch, and if it be wider then the finger it will fall of; but if it be fit, it neither pincheth nor ſlippeth? So they which are like, ſtriue not, but they which are vnlike, as fire and water. Therfore one obſerueth, that cōcord is nothing but likeneſſe, & all that ſtrife is for vnfitneſſe: as in things whē they fit not together, and in perſons when they ſute not one another.

The ceremonie is not approoued, but the inuētiō declared.

How was God pleaſed when he had found a king according to his owne heart? So ſhall that man be pleaſed that finds a wife according to his own hart, whether he be rich or poore, his peace ſhall afford him a chearfull life, & teach him to ſing, *In loue is no lacke*. Therfore a godly man in our time, thanked the

1. Sam. 2. 35.

The ſaying of a godly man.

Lord

Lord that he had not only giuen him a godly wife, but a fit wife: for he sayd not that she was the wisest, nor the holiest, nor the humblest, nor the modestest wife in the world, but the fittest wife for him in the world, which euery man should thinke when that knot is tyed, or else so often as he seeth a better, he will wish that his choise were to make againe. As he did thanke God for sending him a fit wife, so the vnmarried should pray God to send thē a fit wife: for if they be not like, they wil not like.

The fitnesse is commended by the holy Ghost in two words: one is in the 2. of *Gen.* and the other is in 2. *Cor.* 6. 14. That in *Gen.* is *Meete*: God saith, *I will make man a helpe meete for him.* Shewing that a wife cannot help well vnlesse she be meete. Further, it sheweth that man is such an excellent creature, that no creature was like vnto him or meet for him, till the woman was made. This meetnesse God sheweth agayne in the 22. *verse*, where *Moses* saith, that of the rib which was taken out of man, God

Gen. 2. 18. 2. *Cor.* 6. 14.

Gen. 2. 22.

built the womã: ſignifying, that as one part of the building doth meete and fit with another; ſo the wife ſhould meete & fit with the husband, that as they are called couples, ſo they may be called paires, that is, as a paire of gloues, or a paire of hoſe are like; ſo man and wife ſhould be like, becauſe they are a paire of friends. If thou be learned, chuſe one that loueth knowledge: if thou be Martiall, chuſe one that loueth proweſſe: if thou muſt liue by thy labour, chuſe one that loueth husbandrie: for vnleſſe her mind ſtand with thy vocatiõ, thou ſhalt neither enioy thy wife, nor thy calling.

That other word in the 2. *Cor.* 6. 14. is *Yoke*, there Marriage is called a Yoke. *Paule* ſaith, *Be not vnequally yoked.* If Marriage be a Yoke, then they which draw in it muſt be fit, like two Oxen which draw the yoke together, or elſe all the burthen will ly vpon one. Therfore they are called yoke fellowes too, to ſhew that they which draw this yoke muſt be fellowes. As he which ſoweth ſeede, chuſeth a fit ground, becauſe they

Phi. 4. 3.

ſay

ſay it is good grafting vppon a good ſtocke: ſo he which wil haue godly children, muſt chuſe a godly wife: for like mother (ſaith *Ezekiel*) like daughter. *Ezek.16.44.* Now, as the traueller hath marks in his way, that he may proceede aright: ſo the ſuter hath marks in his way, that he may chuſe right.

There be certaine ſignes of this fitneſſe, & godlineſſe, both in the man and in the womā. If thou wilt know a godly man or a godly womā, thou muſt mark fiue things; the report, the lookes, the ſpeech, the apparell, & the companions, which ar like the pulſes that ſhew whether we be wel or ill. The report, becauſe as the market goeth, ſo they ſay the market men wil talke. A good man cōmonly hath a good name, becauſe a good name is one of the bleſſings which God promiſeth to good mē, but a good name is not to be praiſed from the wicked: & therefore Chriſt ſaith, *Curſed are you when all men ſpeake well of you*: that is whē euill men ſpeake well of you, becauſe this is a ſigne that you are of the world,

Fiue rules in the choiſe of a good wife.

1

Pſal.11.26. *Pro.10.7.* *Mar.14.9.*

Luke.6.26

Iohn.15.19. *for the world liketh and prayseth her owne.*
Iohn.8.46. Yet as Christ said, *Who can accuse me of sinne?* So it should be said of vs, not who can accuse me of sinne? but who can accuse me of this sinne, or who can accuse me of that sinne? That is, who cā accuse me of swearing? who can accuse me of dissembling? who can accuse me of fornication? No man can say this of his thought, but euerie man should say it
Luk.1.6. of the acte, like *Zachariah* and *Elizabeth*, which are called vnblameable before men, becausse none could accuse them of open sinnes.

2. The next signe is the looke, for *Salomō* saith. *Wisedome is in the face of a man:*
Eccle.8.1. so godlinesse is in the face of a man, and so follie is in the face of a man, and so wickednesse is in the face of a mā. And therefore it is said in *Esay. The triall of*
Esay.3.9. *their countenance testifieth against them.* As though their lookes could speake, and therefore we read of proud lookes, and angrie lookes, and wanton lookes: becausse they bewray pride, and anger and wantonnesse.

I haue heard one say, that a modest man dwels at the signe of a modest countenance, and an honest woman dwelleth at the signe of an honest face, which is like the gate of the Tẽple that was called *Beautifull*: shewing, that if the entry be so beautifull, within is great beautie. Act. 3. 2.

To shew how a modest countenãce, and womanlie shamefastnes, doe commend a chast wife, it is obserued that the word *Nuptiæ*, which signifieth the marriage of the womã, doth declare the manner of her marriage: for it importeth a couering; because the Virgins which should be married, when they came to their husbands, for modestie & shamefastnesse did couer their faces: as we read of *Rebeccah*, which so soone as she saw *Isaak*, and knew that he should be her husband, she cast a vayle before her face, shewing that modestie should be learned before marriage, which is the dowrie that God addeth to her portion. Gen. 24. 65.

3.

The third signe is her speach, or rather her silence: for the ornament of a woman is silence, and therfore the Law To *Ada* first, and to *Moses* after.

was giuē to the man rather than to the woman, to shewe that he should be the teacher, & she the hearer. As the Eccho answereth but one for many which are spoken to her; so a maydes answere should be in a word, for she which is full of talke, is not likelie to prooue a quyet wife. The eye and the speach are the mindes Glasses; *for out of the aboundāce of the heart* (saith Christ) *the mouth speaketh*: as though by the the speach we might know what aboundeth in the heart: and therefore he sayth, *By thy wordes thou shalt be iustified, and by thy wordes thou shalt be condemned.* That is, thou shalt be iustified to be wise, or thou shalt be condemned to be fooliſh: thou shall be iustified to be sober, or thou shalt be condēned to be rash; thou shalt be iustified to be humble, or thou shalt be cōdēned to be proud; thou shalt be iustified to be louing, or thou shalt be cōdēned to be enuous. Therfore *Salomon* sayth, *A fooles lips are a snare to his owne soule.* Snares are made for other, but this snare catcheth a mās selfe, because it be-

Maides must speake like an Eccho.

*Mat.*12.34.

*Mat.*12.36.

*Prou.*18.7.

bewrayeth his folly, & cauſeth his trouble, and bringeth him into diſcredite. Cõtrariwiſe, *The heart of the wiſe* (ſaith *Salomõ*) *guideth his mouth wiſely, and the wordes of his mouth haue grace.* Now, to ſhewe that this ſhould be one marke in the choiſe of thy wife. *Salomon* deſcribing a right wife, ſaith, *She openeth her mouth with wiſedome, & the law of grace is in her tõgue.* A wife that cã ſpeake this lãguage, is better thẽ ſhe which hath all the tõgues. But as the opẽ veſſels were counted vncleane, ſo account that the open mouth hath much vncleanneſſe. Prou. 17. 23. Eccle. 12. 10. Prou. 19. 15. Num. 19. 15.

The fourth ſigne is the apparell: for as the pride of the Glutton is noted, in that he went in purple euerie day, ſo the humilitie of *Iohn* is noted, in that he wẽt in haire-cloth euery day. A modeſt womã is knowne by her ſober attyre, as the Prophet *Eliah* was knowne by his rough garmẽt. Look not for better within, thã thou ſeeſt without; for euery one ſeemeth better than ſhe is, if the face be vanity, the heart is pride. He which biddeth thee abſtaine from the *ſhew of euill*, 4. Luke. 16. 19. Mat. 3. 4. 2. King. 1. 8. 1. Theſ. 5. 22.

would haue thee to abſtaine from thoſe Wiues which haue the ſhewes of euill: for it is hard to come in the faſhiõ, and not to be in the abuſe. And therefore *Paule* ſaith, *Faſhion not your ſelues like vnto this world*, as though the faſhions of mẽ did declare of what ſide they are.

Rom.12.2.

5. The fift ſigne is the companie: for birds of a feather will flie together, and fellowes in ſinne will be fellowes in league, euen as young *Rehoboam* choſe young companions.

1.Reg.12.8.

The tame beaſts will not keepe with the wild, nor the cleane dwell with the leprous. If a man can be knowne by nothing els, then he may be knowne by his companions: for like will to like, as *Salomon* ſaith, theeues call one another. Therefore when *Dauid* left iniquitie, he ſaid, *Away from me all ye that worke iniquitie*. Shewing that a man neuer abandoneth euill, vntill he abandon euill companie: for no good is concluded in this parliament. Therefore chuſe ſuch a companion of thy life, as hath choſen copany like thee before: for they which did

Prou.1.11.
Pſal.6.8

did chuſe ſuch as loued prophane companios before, in a while were drawne to be prophane to, that their wiues might loue them. All theſe properties are not ſpyed at three or foure cōmings, for hypocriſie is ſpunne with a fine thred, and none are ſo often deceiued as louers. He which will know all his wiues qualities before he be married to them, muſt ſee her eating and walking, and working and playing, and talking, and laughing, & chiding, or elſe he ſhall haue leſſe with her then he looked for, or more then he wiſhed for.

Whē theſe rules are warily obſerued, they may ioyne together and ſay, as *Laban* and *Bethuel* ſaid, *This cōmeth of the Lord, therefore we will not ſpeake againſt it.* How happie are thoſe in who Faith, and Loue, and Godlineſſe are married together, before they marrie themſelues? For none of theſe Martiall, & cloudie, & whining marriages, can ſay that godlines was inuited to their bridall, & therfore the bleſſings which are promiſed to godlines, do flie from them. Gen. 24. 50.

Now in this choise are two questiõs. First, whether children may marrie without their Parentes consent: and the second, whether they may marrie with Papistes, or Atheistes, &c. Touching the first, God saith, *Honour thy father and thy mother*. Now, wherein canst thou honor thẽ more, then in this honorable action, to which they haue preserued thee, and brought thee vp, which cõcerneth the state of thy whole life? Agayne, in the first institution of marriage, when there was no father to giue consent, then our heauenlie Father gaue his cõsent: God supplied the place of the father, and brought his daughter vnto her husband, and euer since the father after the same manner, hath offered his daughter vnto the husband.

Parents cõsent in marriage.

Exod. 20.

Gen. 2. 22.

Exod. 22.

Beside, there is a law, that if a man deflowre a virgine, he shall marrie her: but if the father of the virgine doe not like of the marriage, thẽ he shal pay vnto her the dowrie of virgines, that is, so much as her virginitie is esteemed, so that the father might allowe the marriage

riage or forbid it.

Agayne, there is a Law, that if any free man, or free woman make a vow, it must be kept. But if a virgin make a vowe, it should not be kept, vnlesse her father approue it, because she is not free: therfore if she did vowe to marrie, yet the Father hath power by this law to breake it. Agayne, our Sauiour saith, that in heauen there is no marrying, nor giuing to marriage, shewing that in earth there should be a giuing to marriage, as well as marrying. Therfore the law speaketh vnto the father, saying, *Thou shalt not take a wife for thy sonne of strãgers.* Therfore *Paul* speaketh to the father, *If thou giue thy daughter to marriage, thou doest well.* Therfore *Iobs* children are counted part of *Iobs* substance, shewing that as a man hath the disposition of his owne substance, so he hath the disposition of his owne children. Therefore in *Math.* 22. 30. the wife is sayd to be bestowed in marriage, which signifieth, that some did giue her besides her selfe: therefore it is sayd

Num. 30. 6.

Deut. 7. 3.

1. *Cor.* 7. 38.

Iob. 1. 3. & 10.

Gen.29.18. that *Iacob* ſerued *Laban*, that *Laban* might giue him his daughter to wife.

1.Sam.18.17. Therefore *Saule* ſayth to *Dauid*, I will giue thee mine eldeſt daughter to wife:

Gen.28.6. therfore it is ſaid, that *Iudah* took a wife to *Er* his ſonne. Therefore *Sichem* ſaith to his father, get me this mayde to wife.

Gene.24.51. 52.53. Therefore in the marriage of *Iſaake*, we ſee *Abrahams* ſeruaunt in the place of *Iſaake*, and *Rebeccah* the mayde and her parents, ſitting in parliament together: therefore *Sampſon*, though he had foūd a mayd to his liking, yet he would not take her to wife, before he had told his parents, and craued their aſſent. It is a ſweet wedding, when the father and the mother bring a bleſſing to the feaſt, and a heauie vnion which is curſed the firſt day that it is knit.

Iudg.14.2.

The parents commit their children to Tutors, but them ſelues are more the Tutors. If children may not make other contracts without their good will, ſhall they contract marriage, which haue nothing to maintaine it after, vnleſſe they returne to beg of them whom they

they ſcorned before?

Will you take your fathers money, and will you not take his inſtruction? Marriage hath neede of many counſellers, and doeſt thou count thy Father too many? which is like the foreman of thy inſtructers. If you marke what kind of youthes they be, which haue ſuch haſt, that they dare not ſtay for their parents aduiſe, they are ſuch as hunte for nothing but beauty, and for puniſhment hereof they marry to beggerie, & loſe their Father and Mother for their wife: therefore honour thy parents in this, as thou wouldeſt that thy children ſhould honour thee.

The ſecond queſtion is anſwered of *Paule*, when he ſaith, *Be not vnequallie yoked with Infidels*. As we ſhould not be yoked with Infidels, ſo we ſhould not be yoked with Papiſts, & ſo we ſhould not be yoked with Atheiſts, for that alſo is to be vnequallie yoked, vnleſſe we be Atheiſts to. As the *Iewes* might not marrie with the *Chananites*, ſo we may not marrie with them which are like

Marriage with Papiſts &c.

Gen. 24. 3. Exod. 34. 16. Gen. 28. 1.

Mala.2.11. Ezra.9.12. Gene.34.14. The similitude holdes in their saying. and not in their meaning, for they spake trulie, but they meant falsly.

Chananites, but as the sonnes of *Iacob* said vnto *Emor*, which would marrie their sister, *We may not giue our sister to a man vncircumcised, but if you will be circumcised like vs, then we will marrie with you.* So parents should say to suters, I may not giue my daughter to a man vnsanctified, but if you will be sanctified, then I will giue my daughter vnto you. Though heresie and irreligion be not a cause of diuorse, as *Paule* teacheth, yet it is a cause of restraint, for we may not marrie all, with who we may liue beeing married. If adulterie may separate marriage, shal not idolatry hinder marriage, which is worse than it? Christ saith, *Let no man seperate whom God hath ioyned*, so I may say, Let no mā ioyne whom God doth seperate. For if our father must be pleased with our marriage, much more should we please that Father which ordained marriage.

Mat.19.6. Mar.10.9.

Shall I say, *Be my wife*, to whom I may not say, *Be my companion?* Or, *Come to my bed*, to whom I may not say, *Come to my table?* How should my marriage

Esay.52.11.

speede

ſpeede well, when I marrie one to whō I may not ſay *Godſpeede*, becauſe ſhe is none of Gods friends? 2. Ioh. 10.

If a man long for a bad wife, he were beſt go to hell a wooing, that he may haue choiſe. Is there no friend but the enemie? no tree but the forbidden tree? He marrieth with the deuill, which marrieth with the tempter: for *Temper* is his name, and to tempt is his nature. When a man may chuſe, he ſhould chuſe the beſt, but this man chuſeth the worſt, like them which call good euill, and euill good. Mat. 4. 3.

He prayeth *Not to be led into temptation*, and leadeth himſelfe into temptation. Surely he doth not feare ſinne, which doth not ſhunne occaſiōs, and he is worthy to be ſnared, which maketh a trappe for him ſelfe. When *Salomon*, the mirrour of wiſedome, the wonder of the world, the figure of our Lord, by Idolatrous Concubines is turned to an Idolater, let no man ſay, I ſhall not be ſeduced; but ſay, how ſhall I ſtand, where ſuch a Cedar fell? The wife Luke. 11. 4. 1. Reg. 11. 1. &c.

must be meete, as God said, *Gene.* 2.18. But how is she meete, if thou be a Christian, and she a Papist? We must marrie
1.*Cor.*7.39. in the Lord, as *Paule* saith, but how doe we marrie in the Lord, when we marrie the Lordes enemies? our Spouse must be like Christes spouse, but Christes spouse is neither harlot nor Hereticke, nor Atheist. If she be poore, the Lord reproueth not for that: if she be weake, the Lord reproueth not for that: if she be hard fauoured, the Lord reproueth not for that: all these wants may be dispenced with: but none giueth any dis-
*Gen.*3.4. pensation for godlinesse but the deuill. Therefore they which take that priuiledge, are like them which seeke to witches, and are guiltie of preferring euill before good. This vnequall marriage, was the chief cause that brought the flood, and the first beginning of
*Gen.*6.2. Giants, and monstrous byrthes, shewing by their monstrous children, what a mōstrous thing it is, for beleeuers and vnbeleeuers to match together.

*Mat.*22.11. In *Math.* 22. Christ sheweth, that before

fore parties married, they were wont to put on faire and new garments, which which were called Wedding garmēts, a warning vnto all which put on wedding garments, to put on truth and holineſſe to, which ſo preciſely is reſembled by that garment more than other. Wedding garment.

It is noted in the 14. of *Luke*, that of all them which were inuited to the Lords banquet and came not, onely he which had married a wife, did not deſire to be excuſed, but ſaid ſtoutlie, *I cannot come*. Shewing how this ſtate doth occupie a man moſt, and draw him oftē from the ſeruice of God: and therefore we had not neede to take the worſt, for the beſt are comberſome enough. In the ſecond of *Iob*, it is obſerued of the patient man, that he did not curſe the day of his byrth, vntill his wife brake forth into blaſphemie, ſhewing, that wicked women are able to chaunge the ſtedfaſteſt man, more than all temptations beſide. *Sampſon* would take a *Philiſtian* to wife, but he loſt his honour, his ſtrength and his life by her, leaſt any ſhould doe the Note. *Luke* 14.20. *Iob* 2.9. & 3.1 *Iudg.* 14.

like? But what a notable warning is
2.Chron.21.6. that in the 2.Chro. 21.6. where the holie Ghost saith, *Iehoram* walked in the wayes of *Ahab*, for he had the daughter of *Ahab* to wife, as though it were a miracle if he had been better than he was, because his wife was a temptation. Miserable is that man, which is fettered with a woman that liketh not his Religiō, she wilbe nibling at his prayer, and at his studie and at his meditations, till she haue tyred his deuotions, & turned the edge of his soule, as *Dauid* was tried of his malepart *Michol*, she mocked him for his zeale, & liked her selfe in her follie, Manie haue fallen at this stone. Therefore as Christ saith, *Remember Lots wife*: so when thou marriest, re-
Luke.16.32. member *Iehorams* wife, & be not wedded to her which hath not the wedding garment: but let vnitie go first, and let vniō follow after, & hope not to cōuert her, but feare that she will peruert thee, least thou say after, like him which should come to the Lordes banquet, *I*
Luke.14.20. *haue married a wife and cannot come.*

Yet

Yet the chiefeſt point is behind, that is our dueties. The dueties of marriage may be reduced to the dueties of man and wife one toward another, and their dueties toward their children, and their dueties toward their ſeruauntes. For them ſelues, ſaith one, they muſt thinke them ſelues like two birdes, the one is the cocke, and the other is the dam: the cocke flieth abroad to bring in, and the dam ſitteth vpon the neſt to keepe all at home. So God hath made the man to trauaile abroad, and the woman to keepe home: and ſo their nature and their wit, and their ſtrength are fitted accordinglie; for the mans pleaſure is moſt abroad and the womans within.

The dueties of marriage.

Prou. 31. 26.

The mā and wife like cocke and dam.

In euerie ſtate there is ſome one vertue which belongeth to that calling more then other; as Iuſtice to Magiſtrats, and knowledge to Preachers, and Fortitude to Souldiours: ſo loue is the Marriage vertue, which ſings Muſique to their whole life. Wedlocke is made of two loues which I may call the

Marriage compounded of two loues.

first loue; and the after loue, As euerie man is taught to loue God before he be bid to loue his neighbour, so they must loue God before they can loue one another.

To shewe the loue which should be betweene man and wife, Marriage is called *Coniugium*, which signifieth a knitting or ioyning together: shewing, that vnlesse there be a ioyning of hearts and a knitting of affections together, it is not Marriage indeed, but in shew and name, and they shall dwell in a house, like two poisons in a stomacke, and one shall euer be sicke of the other.

Therefore, first that they may loue and keepe loue one with an other, it is necessary that they both loue God, and as their loue increaseth toward him, so it shall increase each to other. But the man must take heede that his loue toward his wife, be not greater than his loue toward God, as *Adams* & *Samsons* were; for all vnlawfull loue will turne to hatred, as the loue of *Amon* did toward *Thamar*, & because Christ hath

Gen.3.6. Iud.16.17. 2.Sam.13.15.

forbid-

forbidden it, therefore he will crosse it. This made *Uriah* so fearefull, least the the pleasure of his wife should withdraw his heart frō God, that he would not go to his owne house, so long as he had cause to mourne & pray, although he had a wife which feared God, like him selfe: and that you may see, it is no cheap dalliance for the husbād to make the wife, or the wife to make the husband lesse zealous then they were. In *Deut.* 13. the wife which did draw her husband from God, is condēned to dye: therefore good wiues, when their husbands purpose any good, should incourage them like *Iacobs* wife, which bad him do according to the word of God: and if they see them minded to do any euill, they should stay thē, like the wife of *Pilate*, which counsailed her husbād not to cōdemne Christ: for seeing holines is called the Wedding garmēt, who shal weare this wedding garmēt, if they weare it not which are wedded? When one holy hath found an other, then the Holiest seemeth to make the Marriage;

Mat. 10. 36.

Gen. 30. 16.

Mat. 27. 19.

Mat. 22. 11.

and his Angels come to the feast.

To passe ouer sleightes, which seldome prosper, vnlesse they haue some warrāt. The best policie in marriage, is to begin well, for as boords well ioyned at the first, sit close euer after, but if they square at the first, they warpe more and more. So they which are well ioyned are well married, but they which offend their loue before it be settled, fade euerie day like a Marigold, which closeth her flower as the Sunne goeth downe, till they hate one another more then they loued at first.

Best policie in marriage to begin well.

To begin this concorde well, it is necessarie to learne one anothers nature, and one anothers affections, and one anothers infirmities, because ye must be helpers, and ye cānot helpe vnlesse you know the disease. All the iarres almost, which do trouble this band, doe rise of this, that one doth not hit the measure of the others heart, to apply thēselues to either nature, whereby it commeth to passe, that neither can refraine, whē either is offended, but one sharpneth another,

They must learne one anothers nature.

other, whē they had neede to be calmed: Therefore they muſt learne of *Paule*, to faſhion them ſelues one to the other, if they would winne one another, and if any iarre doe ariſe, one ſayth, in no wiſe deuide beds for it; for then the Sunne goeth downe vpon their wrath, and the meanes of reconcilement is taken away. Giue paſſiōs no tymes: for if ſome mās anger ſtād but a night, it turneth to malice which is incurable. The Apoſtle ſaith, that there will be offences in the Church: ſo ſure there will be many offēces in mariage: but as he ſaith, theſe are trials who haue faith, ſo theſe are but trials who are good husbāds, & who are good wiues. His anger muſt be ſuch a mood, as if he did chide with him ſelfe, and their ſtrife as it were a ſauce made of purpoſe to ſharpen their loue whē it wexeth vnpleaſaunt: like *Ionathans* arrowes, which were not ſhot to hurt, but to giue warning. Knowing once a couple which were both choller-ricke, and yet neuer fell out, I asked the mā how they did order the matter, that

1.Cor.9.20.

Epheſ.4.25.

1.Cor.11.19.

1.Sam.20.20.

their infirmitie did not make them discorde. He answered me, when her fit is vpō her, I yeeld to her, as *Abraham* did to *Sara*, and when my fit is vpon me, she yeelds to me, and so we neuer striue together but a sunder. Me thought it was a good example to commend vnto all married folkes: for euerie one hath his frensie, and loueth them that can beare his infirmitie. Whom will a woman suffer, if she will not suffer her husband, & whose defectes will a mā beare, if he will not beare hers which beareth his? Thus much of their duties in generall, now to their seuerall offices.

A sweet example, teaching how couples shal neuer fall out. *Gene.16.6.*

The man may spell his dutie out of his name, for he is called *the head*: to shew, that as the eye, & the tōgue & the eare, are in the head to direct the whole bodie, so the man should be stored with wisedom, and vnderstanding, & knowledge, and discretiō, to direct his whole familie, for it is not right, that the worse should rule the better, but the better should rule the worse, as the best rules all. The husbād saith, that his wife must

Ephe.5.23.

obey

obey him, becauſe he is her better, therfore if he let her be better thē him ſelfe, he ſeemes to free her frō her obedience, and bind him ſelfe to obey her.

His firſt dutie is called *Harting*, that is, hartie affection. As they are handfaſted, ſo they muſt be heart faſted, for the eye, & the tōgue, & the hād, will be her enemies, if the hart be not her friēd. As Chriſt draweth all the Commaundements to loue, ſo I may draw all their dueties to loue, which is the hearts gift to the Bride at her marriage. Firſt he muſt chuſe his loue, and then he muſt loue his choiſe, this is the oyle which maketh all things eaſie. In *Salomons ſong*, which is nothing elſe but a deſcription of Chriſt the Bridegroome, and the Church his Spouſe, one calleth the other *Loue*, to ſhew, that though both do not honor alike, yet both ſhould loue alike, which the man may do without ſubiection.

The huſbandes firſt duetie.

The man is to his wife, in the place of Chriſt to his Church: therefore the Apoſtle requireth ſuch an affection of

Vnderſtand in his marriage one.

him toward his spoule, as Christ beareth toward his Spoule? for he saith,
Ephes.5.25. *Husbandes loue your Wiues as Christ loued his Congregation*, that is, with a holie loue, with a hartie loue, and with a constant loue, as the Church would be loued of Christ. Will not a man loue
1.Cor.11.7. his glorie? why *Paule* calleth the woman *the glorie of the man*, for her reuerence maketh him to be reuerenced, and her prayse, maketh him to be prayfed. Therfore he which loueth not his wife, loueth his shame, because she is his glorie. In *Ephe.*5.28. *Paule* saith, *He which*
Ephes.5.28. *loueth his wife, loueth him selfe*, for thereby he enioyeth peace and comfort, and helpe to himselfe in all his affaires: therfore in the same verse *Paul* counselleth husbads to loue their wiues as their bodies. And after in the 33. ver. as though it were to litle to loue the as their bodies he saith. *Let euery one loue his wife as him selfe*, that is, as his body & soule to. For if God commaunded men to loue their
Leuit.19.18. neighbours, as themselues, much more are they bound to loue their wiues as themselues

ſelues, which are their next neighbours. As *Elkanah* did not loue his wife leſſe for her barrennesſe, but ſaid, *Am not I better vnto thee then ten ſonnes?* as though he fauored her more, for that which ſhe thought her ſelfe deſpiſed. So a good husbād wil not take occaſiō to loue his wife leſſe for her infirmities, but cōfort her more for them, as this man did, that ſhe may beare with his infirmities to. 1. Sam. 1. 8.

When Chriſt ſaith, *that a man ſhould leaue Father and Mother, and cleaue to his wife*, he ſignifieth how Chriſt left his father for his ſpouſe, and that man doth not loue his wife ſo much as he ſhould, vntill he affect her more thā euer he did his father or mother. Therefore when God bad *Abraham* forſake all his kindred; yet he bad him not forſake his wife. As though the other ſometime might be forſakē for God, but the wife muſt be kept for God, like a charge which bindeth for terme of life. Mar. 10. 7. Gene. 21. 1.

The husbanded ſecond duetie.

His next duetie to loue, is a fruite of his loue: that is, to let all things be common betweene thē, which were priuate

Man & wife are two partners.

before. The man and wife are partners, like two oares in a boat, therefore he must diuide offices and affaires, and goods with her, causing her to be feared and reuerenced, and obeyed of her children and seruaunts like him selfe; for she is an vnder-officer in his Commonweale, and therfore she must be assisted and borne out, like his deputie, as the Prince standeth with his Magistrates for his owne quiet, because they are the legges which beare him vp. To shew this communitie betweene husbād and wife, he is to maintaine her as he doth him selfe, because Christ saith, *They are no more two but one*. Therefore when he maintaineth her, he must thinke it but one charge, because he maintaineth no more but him selfe, for they two are one. He may not say as husbands are wont to say, that which is thine is mine, and that which mine is mine owne, but that which is mine is thine, & my selfe to. For as it is said, *He which hath giuen vs his sonne, can he denie vs any thing?* so she may say, he which hath giuen me him

Mat. 10.

Rom. 8. 32.

himſelfe, can he denie me any thing? The bodie is better thā the goods, therfore if the body be myne, the goods are mine to.

Laſtlie, he muſt tender her as much as all her friends, becauſe he hath taken her from her friends, and couenaunted to tender her for them all. To ſhewe how he ſhould tender her, *Peter* ſaith, *Honour the woman as the weaker veſſell.* As we do not handle glaſſes like pots, becauſe they are weaker veſſelles, but touch them nicelie, and ſoftlie for feare of crackes, ſo a man muſt intreate his wife with gentleneſſe and ſoftneſſe, not expecting that wiſedom, nor that faith, nor that patience, nor that ſtrength in the weaker veſſell, which ſhould be in the ſtronger; but thinke when he takes a wife, he takes a Vineyard, not grapes, but a Vineyard to beare him grapes: therefore he muſt ſow it, and dreſſe it, and water it, and fence it, & thinke it a good Vineyard, if at laſt it bring forth grapes. So he muſt not looke to finde a wife without a fault, but thinke that ſhe

The husbands laſt duetie.

1. Pet. 3. 7.

is committed to him, to reclaime her from her faultes; for all are defectiues: and if he finde the Prouerbe true, that in ſpace commeth grace, he muſt reioyce as much at his wife when ſhe mendeth, as the husbandman reioyceth when his Vineyard beginneth to fructifie.

Husbands muſt hold their hands and wiues their tongs.

This is farre from Ciuill warres betweene man and wife; in all his offices is found no office to fight. If he cannot reforme his wife without beating, he is worthie to be beaten for chuſing no better: when he hath vſed all meanes that he may, and yet ſhe is like her ſelfe, he muſt take her for his Croſſe, and ſay with *Ieremie*. *This is my Croſſe, and I will beare it*. But if he ſtrike her, he takes away his hand from her, which was the firſt part he gaue her to ioyne them together: and ſhe may put vp her complaint againſt him, that he hath taken away part of her goods. Her cheekes are made for thy lippes, and not for thy fiſtes.

The verie name of a wife, is like the Angell which ſtayed *Abrahams* hand when

Gene. 22. 12.

when the ſtroke was comming. If *Dauid*, becauſe he could not expreſſe the good and comfort of vnitie, was fayne to ſay, *Oh how good and ioyfull a thyng it is, for brethren to dwell together in vnitie?* Then weigh and iudge how harſh and bitter a thing it is, for a man and wife to dwell together in enmitie. For the firſt yeare after marriage, God would not haue the husbād go to warre with his enemies, but no yeare would he haue him warre with his wife, and therefore God gaue him that yeare to ſtay at home and ſettle his loue, that he might not warre, nor iarre after: for the God of peace dwelleth not in the houſe of warre. As a kingdome cannot ſtand if it be deuided, ſo a houſe cannot ſtand if it be deuided: for ſtrife is like fire which leaues nothing but duſt, & ſmoake, and aſhes behind it. We read in the Scriptures of maſters that ſtroke their ſeruaunts, but neuer of any that ſtroke his wife, but rebuked her. *Lot* was drunke whē he lay with his daughters in ſtead of a wife, and ſo is he which

Pſal.133.1.

Deut.24.5.

Mat.12.25.

Gen.19.33.

strikeeth his wife in steede of his ser-
Deut.23. 2. uants. The law sheweth how a bondma
should be corrected, but the wife is like
a iudge which is ioyned in commission
with her husbād to correct other. Wilt
thou strike one in his owne house? no
more shouldest thou strike thy wife in
her house. She is come to thee as to a
sanctuarie, to defend her from hurt, and
canst thou hurt her thy selfe? Therefore
Gen.20. 16. *Abraham* was called *Sarus vaile*, be-
cause he should shield her; for a vaile is
Gen.13.8. made to saue. *Abraham* said to *Lot*, *Are*
we not brethren? that is, may brethre iar?
but they may say, are we not one? can
one chide with another? can one fight
with another? He is a bad host, that wel-
comes his guest with stripes. Doth a
Prou.12.4. king trample his crowne? *Salomon* cal-
leth the wife, *the crowne of her husband*,
therfore he which woundeth her, wou-
deth his owne honour: She is a free Ci-
tizen in thine owne house, and hath ta-
ken the peace of thee, the first day of
her marriage, to hold thy hands till she
release thee agayne. *Adam* saith of his

spouse,

ſpouſe, *This is fleſh of my fleſh*: But no man ſaith *Paule*, *Euer hated his owne fleſh*. So then, if a man aske whether he may ſtrike his wife, God ſaith nay, thou mayſt not hate thy wife, for no mã hateth his owne fleſh, ſhewing, that he ſhould not come neare blowes, but thinke his wrath to much: for *Paule* ſaith, *Be not bitter to your wiues*: noting that anger in a husband is a vice. Gen. 2. 23. Ephes. 5. 29. Colloſ. 3. 16.

Doth the cock ſpurre the hen? Euerie man is aſhamed to lay his hands on a woman, becauſe ſhe cãnot match him, therefore he is a ſhameleſſe man which layeth hands on his wife. The hãd doth not buffet his owne cheeke, but ſtroake it. If a man be ſeene raging with himſelfe, he is carried to Bedlem; ſo theſe mad mã which beat themſelues, ſhould be ſent to Bedlem till their madneſſe be gone. *Salomon* ſaith *Delight continually in her loue*: that is begin, proceede, and end in loue. In reuenge whereof, he ſheweth that delight is gone, becauſe he calleth loue their delight. Therefore as *Paule* ſaith of Biſhops, *A Biſhop muſt* Prou. 5. 16. 1. Tim. 3. 31.

Of his wife. *Leui.*19.28. *Deut.*14.1. 1.*Kin.*18.28. It is properlie ment in mourning for the dead but it doth imply an vnlawfulnes to hurt our selues. *Prou.*5.19.

be no striker; so a husband must be no striker, for he which striketh his owne flesh, breaketh that law which sayth, *Thou shalt not make a scarre in thy flesh:* and is like the *Baalites* which wounded their owne bodies. Thus we haue sent a letter vnto husbãds, to read before they fight. Now let vs go home to loue again. Wouldest thou learne how to make thy match delightfull? *Salomon* said, *Reioyce in her loue continuallie*. As though thou couldest not delight without loue, and with loue thou mayst delight continuallie. Therfore loue is called the thankfull vertue, because it rendreth peace, & ease, and comfort to them that makes of her. So much to husbands.

The womãs duelies.

Likewise the woman may learne her duetie of her names. They are called goodwiues, as goodwife *A*. and goodwife *B*. Euerie wife is called goodwife, therefore if they be not good wiues, their names do belie them, and they are not worth their titles, but answere to a wrong name, as Players doe vpon a stage. This name pleaseth the well: but beside

beſide this, a wife is called a *Yoke fellowe*, to ſhewe that ſhe ſhould helpe her husband to beare his yoke, that is, his griefe muſt be her griefe; and whether it be the yoke of pouertie, or the yoke of enuie, or the yoke of ſickeneſſe, or the yoke of impriſonment, ſhe muſt ſubmit her necke to beare it pacientlie with him, or elſe ſhe is not his yoke fellow, but his yoke, as though ſhe were inflicted vpon him for a penaltie, like *Iobs* wife, whom the deuill left to torment him, when he tooke away all he had beſide. The Apoſtle biddeth to *reioyce with them that reioyce, and mourne with the that mourne*. With whom ſhould the wife reioyce rather then with her husband? or with whom ſhould ſhe mourne rather then with her owne fleſh? *I will not leaue thee*, ſaith *Eliſha* to *Eliah*: ſo ſhe ſhold neuer leaue him till death. *Beare one anothers burthen* (ſayth *Paule*) who ſhall beare one anothers burthen, if the wife doe not beare the husbandes burthen? Wicked *Iezabell* comforted her husband in his

Phil. 4. 3.

Iob. 2. 9.

Rom. 12. 15.

2. Kin. 2. 6.

Gal. 6. 2.

1. Kin. 21. 5.

1.Kin 14.4. sickneſſe, and *Ieroboams* wife ſought for his health, though ſhe was as bad as he.

Gene.12.1. God did not bid *Sarah* leaue her father, and her countrey, as he bad her husbād, yet becauſe he bad *Abraham* leaue his, ſhe left hers to, ſhewing that ſhe was cōtēt not only to be his plaifellow but his yoke fellow to. Beſide a yoke fellow,

Gene.2.18. ſhe is called *a Helper*, to helpe him in his buſines, to helpe him in his labours, to helpe him in his troubles, to helpe him in his ſickneſſe, like a woman Phiſition, ſometime with her ſtrength, and ſometime with her counſaile: for ſome-

1.Cor.1.27. time as God confoundeth the wiſe by the fooliſh, and the ſtrōg by the weake, ſo he teacheth the wiſe by the fooliſh, and helpeth the ſtrong by the weake.

1.Pet.3.1. Therefore *Peter* ſaith, *Husbandes are wonne by the conuerſation of their wiues*. As if he ſhould ſay, ſometime the weaker veſſell is the ſtronger veſſell, and

Gene.25.2. *Abraham* may take counſell of *Sara*, as

2.Kin.5.3. *Naaman* was aduiſed by his ſeruaunt.

2.Kin.9.10. The *Shunamites* counſell made her husband receiue a Propher into his houſe,

and

and *Hester* counsell made her husband spare the Church: so some haue been better helpers to their husbandes, then their husbands haue been to them, for it pleaseth God to prouoke the wise with the foolish, as he did the *Iewes* with the *Gentiles*. *Hest.7.3.* *Deut.32.21.*

Beside a helper, she is called *a cõforter* to, & therefore the mã is bid reioyce in his wife, which is as much to say, that wiues must be the reioycing of their husbands, euen like *Dauids* Harpe to comfort *Saule*. Therefore it is sayd of *Rebeccah*, that she prepared meate for her husband, such as he loued: so a good wife is knowne when her wordes, and deedes, and countenaunces, are such as her husband loueth, she must not examine whether he be wise or simple, but that she is his wife, and therefore they which are bound must obey, as *Abigaill* loued her husband though he were a foole: for the wife is as much despised for taking rule ouer her husband, as he for yeelding it vnto her. Therefore one saith, that a makind woma is a mõster, *Prou.5.18.* *1.Sam.16.23.* *Gene.27.9.* *1.Sam.25.3.*

that is, halfe a woman and halfe a man. It becomes not the mistres to be master, no more than it beseemeth the master to be mistres, but both to sayle with their own wind. Lastly, we call the wife *huswife*, that is, house wife, not a street wife like *Thamar*, nor a field wife like *Dinah*, but a house wife, to shew that a good wife keepes her house, & therfore *Paule* biddeth *Titus* to exhort women that they be chast, & keeping at home, presentlie after *chast*, he saith *keeping at home*, as though home were chastities keeper. And therefore *Salomon* depainting the whore, setteth her at the doore, now sitting vpō her stals, now walking in the streetes, now looking out of the windowes like curled *Iezabell*, as if she held forth the glasse of tēptatiō, for vanitie to gaze vpon. But chastitie careth to please but one, & therfore she keepes her closet, as if she were still at prayer. The Angell asked *Abraham*, where is thy wife? *Abraham* answered, she is in the Tent. The Angell knew where she was, but yet he asked, that we might see how

Gene. 38. 14. Gene. 34. 2.

Why wiues are called huswiues.

Tit. 2. 5.

Prou. 7. 12.

2. Reg. 9. 30.

Gen. 18. 9.

how women in old time did keepe their tents & houses. It is recorded of the *Shunamite*, that she did aske her husband leaue to go vnto the Prophet, though she wēt to a Prophet, & went of a good errand and for his cause as much as her owne, yet she thought it not meet to go far abroad without her husbāds leaue. 2. Reg. 9 30.

Phidias when he should paint a woman, painted her sitting vnder a snailes shell, signifying that she should go like a snaile, which carrieth his house vpon his backe. *Salomon* bad *Shimei*: *Goe not beyond the riuer*: so a wife should teach her feete, go not beyond the doore; she must coūt the wals of her house like the banks of the riuer which *Shimei* might not passe, if he would please the king. For when *Ada* was away, *Eue* was made a pray: if her husbād be from her, vntill he returne agayne, she must thinke her selfe a widow, that is, seperate from mā: for *Vidua* doth signifie *a viro diuisa*, that is, widow doth signifie diuided frō mā: therfore now she must haue no fellowship, no cōpanie with men, because 1 Reg. 2. 36. 37.

Husbandes should not keepe their wiues so strait, but wiues should not thinke their house their prison, but as their Paradise where they would be.

she is deuided from man.

As it becometh her to keepe home, so it becommeth her to keepe silence, and alway speake the best of her head. Other seeke their honour in triumph, but she must seeke her honour in reuerence, for it becommeth not any woman to set light by her husband, nor to publish his infirmities. For they say, it is an euill bird that defileth his owne nest, and if a wife vse her husband so, how may the husband vse the wife? Because this is the qualitie of that sexe, to ouerthwart, & vpbraid, & sue the preheminence of their husbands, therefore the Philosophers could not tell how to define a wife, but called her *The contrary to a husband*, as thongh nothing were so crosse & contrary to a man as a wife. This is not Scripture, but no slaunder to many. As *Dauid* exalteth the loue of women aboue all other loues, so *Salomon* mounteth the enuie of women aboue all other enuies, stubborne, sullen, taunting, gainsaying, outfacing, with such a bitter humour, that one would thinke

A wife may not vtter her husbãds faults.

A wife the contrarie to a husband.

1. Sam. 1. 16. Pro. 21. 19.

thinke they were molten out of the salt pillar, into which *Lots* wife was trasformed. We say not, alare alike, but this sect hath manie disciples. Doth the rib that is in a mās side fret or gal him? no more him should she which is made of the rib. Though a woman be wise and painful, and haue many good parts, yet if she be a shrew, her troublesome iarring in the end will make her honest behauior vnpleasant, as her ouer-pinching at last causeth her good housewiferie to be euill spoken of. Therfore although she be a wife, yet sometimes she must obserue the seruants lesson, *not answering againe*, and hold her peace to keepe the peace. Therfort they which keepe silence, are well said to hold their peace, because silence oftentimes doth keepe the peace, when words would breake it.

Gen. 19. 26.

Gen. 2. 20.

Tit. 2. 9.

To her silence and patience, she must add *the acceptable obedience*, which makes a woman rule while she is ruled. This is the wifes tribute to her husbād; for she is not called his head, but he is called her head. Great cause hath mā to make much

Ephes. 5. 23.

of his wife, for great & many are her duties to him, for *Paul* saith, *Wiues submit your selues vnto your husbands as to the lord.* Shewing that she should regard his wil as the Lords wil, but withal as the Lord cōmandeth only that which is good & right: so she should obey her husband in good & right, or else she doth not obey him as the Lord, but as the tēpter. The first subiection of woman began at sin: for when God cursed her for seducing her husband, whē the serpent had seduced her he said: *He shall haue authority ouer thee.* And therfore as the man named all other creatures, in signe that they should be subiect to him, as a seruant, which cōmeth when his Master calleth him by his name: so did he name the woman also, in tokē that she shold be subiect to him like wife. And therfore *Asuerus* made a law, that euery man should beare rule in his owne house, & not the womā, because she sinned first, therfore she is humbled most, and euer since the daughters of *Sara* are boūd to call their husbands Lords, as *Sara* called her husband,

Ephes. 5. 22.

How far the wife should obey.

Gene. 3. 16.

Gene. 2. 20.

Verse. 23.

Hest. 1. 20. 22.

Num. 30. 7.

Iudg. 19. 26.

Gene. 18. 12.

1. Pet. 3. 6.

band, that is, to take thē for their Lords, for heads & gouernors. If ye disdaine to follow *Abrahās* spouse, th'Apostle biddeth you follow Christs spouse: for he saith, *Let a wife be subiect to her husband, as the Church is to Christ. A greater loue thē this* (saith Christ) *no mā cā haue.* So a better exāple then this no womā can haue. Ephes. 5. 24. Ioh. 15. 13.

That the wife may yeeld this reuerēce to her husband, *Paul* wold haue her attire to be modest and orderly, for garish apparell hath taught many gossips to disdaine their husbands. This is the folly of some men, to lay all their pride vpō their wiues, they care not how they shroud themselues, so their wiues go not like Peacocks. But *Peter* doth cōmend *Sara* for her attire, & not *Abraham*, shewing that women shold braue it no more then men, and God made *Eues* coate of the same cloth that he made *Adams*. They couered themselues with leaues, & God derided them, but now they couer themselues with pride, like Sathan which is fallen down before the like lightning ruffe vpon ruffe, lace vpon lace, The cause why manie despise their husbands. 1. Tim. 2. 9. 1. Pet. 3. 5. Gen. 3. 21. Gen. 3. 7. Luke 10. 18.

cut, 24. orders vntill the woman be not so precious as her apparell: that if anie man would picture *vanity*, he must take a patterne of women, or else he can not draw hir likenes. As *Herodias* was worse for her fine dauncing, so a woman may haue too many ornaments: frisled locks, naked breasts, painting, perfume, and especially a rolling eye are the forerunners of adultery, and he which hath such a wife, hath a fine plague. Once women were married without dowries, because they were well nurtured, but now if they weighed not more in gold than in goodnesse, manie should sit like Nuns without husbands. Thus we haue shadowed the mans duties to his wife, and the womans to her husband.

Matth. 14. 6.

After their duties one to another, they must learne their duties to their family. One cōpareth the Master of the house to the *Seraphin*, which came and kindled the Prophets zeale, so he should go frō wife, to seruāts, & from seruants to children, & kindle them in the zeale of God, toging to teach his knowledge as a nurse

Their duties to their seruants.

Esay 6. 6.

to

to empty her breasts. Another saith, that a maister in his familie hath all the offices of Christ: for he must rule, & teach, and pray; rule like a king, teach like a Prophet, and pray like a Priest. To shew how a godly man should behaue himself in his household, whē the holy ghost speaketh of the cōuersion of any house keeper, lightly he saith, that the mā beleeued with all his household. As *Peter* being conuerted, must conuert his brethrē, so the master being cōuerted, must conuert his seruants. For therfore God said, that he wold not hide his cōusel frō *Abrahā*, because he would teach his familie, and surely all dutie which is not done of cōsciēce, is but eye seruice, & faileth at most neede, as *Ziba* betraied his master whē he should haue defēded him. Therfore before *Onesimus* was conuerted, *Paul* said he was *an vnprofitable seruāt*, but whē he was cōuerted, he calleth him *more than a seruant*, because such a seruāt is better thā many seruāts. Therfore though *Labā* was wicked himself, yet he reioiced that *Iacob* his seruāt was godly, because God blessed him better

Reu. 5. 10.

Acts. 16. 13. & 18. 8.

Luke. 22. 32.

Gen. 18. 17.

2. Sam. 16. 3.

Phil. 11.

Gen. 29. 27.

Iosh.24.15. for him. *Iosua* saith, *I and my houshold will serue the Lord.* Shewing that masters should receiue none into their houses, but whom they can gouerne, as *Iosua* did: & if any haue crept into their doores, then they must put him forth againe, for *Dauid* saith, *I will not suffer a lyer to stay in my house. Psal.* 101. 7. He saith not a swearer nor a theefe, but a lyer, as if he should say, I will rid him out of my doores before he be a swearer & a theefe, for a lyer will grow to a swearer and a theefe, in a day, as a diter groweth to a begger in a night. Therefore it is Act. 10. 2. noted of *Cornelius*, that all his houshold serued God like himselfe. This reported Luke. 2. 41. also of *Ioseph* and *Maria* for an exãple, that they went vp euery yeare with all their familie to worship at *Ierusalẽ*, that their children and their seruants might learne to know God as well as they.

These exãples be writtẽ for householders, as others are for Magistrats & Ministers, and souldiours, that no calling might seeke further than the Scripture for instruction. Wherefore as you are masters now, and they your seruants, instru-

struct them and traine them, as if you would shew what maisters they should be hereafter.

After the care of their soules, they must care for their bodies; for if the labourer is worthy of his hyre which laboureth but a day, what is the seruaunt woorth which laboureth euery day? Therfore *Paul* is so earnest with *Philemon* to make much of *Onesimus* his seruāt, that he desireth *Philemon* to receaue him as he would him selfe. Therfore because cruell and greedy maisters should not vse them to hardly, God remembred thē in his creation, & made euery week one day of rest, wherein they should be as free as their maisters, so God pitieth the poore labourer frō heauen, & entitles Saboth lookes downe vpō him frō heauen, as if he should say, one day thy labours shal haue and end, and thou shalt rest for euer as thou rested this day.

Luke. 10.7.

Phil. 17.

Gen. 2.2.

By this we see, as *Dauid* did limit *Ioab* that he should not kill *Absalon*, so God hath bound maisters, that they should not oppresse their seruāts. Shal God respect thine more than thou? Art thou made

2. *Sam.* 18.5.

fresher to thy labour by a little rest, and is not thy seruant made stroger by rest, to labour for thee? How many beasts & sheepe did *Laban* lose, onely for hardly intreating of a good seruant? Therfore that is the way to lose, but not to thriue. He which counteth his seruant a slaue, is in an errour, for there is differēce betweene beleeuing seruants, and infidell seruaunts: the Infidels were made slaues to the *Iewes*, because God hated them, and would humble them, but their brethren did serue them like helpers, which should be trained by them.

Gen. 31. 9.

It is not a base nor a vile thing to be called a seruant, for our Lord is called a seruaunt, which teacheth Christians to vse their seruants well for Christes sake, seeing they are seruaunts to, & haue one master Christ. As *Dauid* speketh of mā, saying, *Thou hast made him a little lower then the Angels*, so I may say of seruants, that God hath made them a little lower than childrē, not children, but the next to children, as one would say inferiour children, or sonnes in law: and therefore the housholder is called *Pater familias*, which

Esay. 42. 1. Matth. 12. 18.

Psal. 8. 6.

which ſignifieth a father of his familie, becauſe he ſhould haue a fatherly care ouer his ſeruãts, as if they were his childrẽ, & not vſe thẽ onely for their labour like beaſts. Beſide the name of a ſeruant doth not ſignifie ſuffering, but doing; therfore maſters muſt not exerciſe their hands vpon them, but ſet their hands to worke, & yet as God laith no more vpõ his ſeruants thẽ he makes them able to beare; ſo men ſhould lay no more vpon their ſeruãts, thẽ they are able to beare. For a good man (ſayth *Salomon*) will be mercifull to his beaſt, and therefore he will be more mercifull to his brother. 1. *Cor.* 12. 13. *Prou.* 12. 10.

That mã is not worthy to be ſerued which cannot afforde, that his ſeruaunts ſhould ſerue God as well as himſelfe. Giue vnto God that which is Gods, & thẽ thou mayſt take that which is thine. *He that careth not for his familie* (ſayth *Paule*) *is worſe then an infidell*: becauſe infidels care for their familie. But as *Agur* prayeth, *Giue me not to much nor to little, but feede me with foode cõuenient*. So their care ſhould uot be to much nor to litle, but conuenient, or elſe they are worſe 1. *Tim.* 5. 8. *Prou.* 30. 8.

then

then infidels to, becauſe couetouſnes is
Epheſ.5.5. called *Idolatrie*, which is worſe then infidelitie: for it is leſſe rebelliō, not to honour the king, than to ſet vp another king againſt him, as the Idolaters do againſt the king of heauen.

Next vnto ſeruants inſtruction & labours, muſt be cōſidered their correctiEpheſ.6.4. ons. As *Paule* ſaith, *Fathers prouoke not your children to wrath*: So may I ſay, Maſters prouoke not your ſeruauntes to wrath, that is, vſe ſuch reproſes, & ſuch corrections, that you do not prouoke them, but moue them, that you do not exaſperate thē, but win them, for reuyling words and vnreaſonable fiercenes, doth more hurt thā good. And therfore the law of God did charge the maſter, that he ſhould not inflict aboue fortie
Deut.25.2. ſtripes vpon his ſeruant, leaſt he ſhould ſeeme deſpiſed in his eyes. For while a child, or ſcholler, or ſeruāt doth thinke that he is reproued for loue, or beaten with reaſon, it makes him thinke of his fault & is aſhamed: but whē he ſeeth that he is rebuked with curſes, & beatē with ſtaues, as though they were hated like

a

a dogge, his hart is hardned against the man which correcteth him, & the fault for the which he is corrected, and after he becommeth desperate, like a horse which turneth vpō the striker: & therfore thinke that God euen then chides you whēsoeuer you chide in such rage. For though there be a fault, yet some things must be winckt at, and some things forgiuen, & some things punished with a look; for he which takes the forfeit of euerie offence shal neuer rest, but vexe himself more thā his seruant.

Further, I haue heard experience say, that in these punishmēts it is most meet and acceptable to the offender, that the man should correct his men, & the woman her maids: for a mans nature scorneth to be beatē of a woman, & a maids nature is corrupted with the stripes of a man. Therefore we reade, that *Abrahā* would not meddle with his maide, but committed her to his wife, and said: *Do with her as it pleaseth thee.* As if he should say, it belongeth not to me but to thee. *Gen.16.6.*

The Master must correct his men, and the Mistres her maides.

Lastly, we put the duety toward children, because they come last to their

Their duties toward their children.

hands. In Latin children are called *Pignora*, that is pledges, as if I ſhould ſay, a pledge of the husbãds loue to the wife, & a pledge of the wiues loue toward the husband: for there is nothing which doth ſo knit loue betweene the man & the wife, as the fruite of the wombe. Therfore when *Leah* began to cõceiue, ſhe ſaid, now my husband wil loue me, as though the husbãd did loue for children. If a woman haue many defects (as *Leah* had) yet this is the mẽds which ſhe makes her husband, to bring him children, which is the right wedding Ring that ſealeth & maketh vp the marriage. Whẽ their father & mother fal out, they pert vp betweene thẽ like little mediators, and with many pretie ſports make truce when other dare not ſpeak to thẽ. Therefore now let vs conſider what theſe little ones may challenge of their parents, which ſtãd thẽ in ſtead of Lawiers. Before we teach parẽts to loue their children, they had need be taught not to loue thẽ too much, for *Dauids* darling, was *Dauids* traitor, & this is the mãner of God; when a man begins to ſet anie thing

Gen. 28, 31.

thing in Gods roome, & loue it aboue him which gaue it, either to take away it, or to take away him, before he prouoke him too much. Therfore if parēts would haue their childrē liue, they muſt take heed to loue thē too much: for the giuer is offended when the gift is more eſteemed then he. The firſt dutie is the mothers, that is, to nurſe her child at her own breaſts, as *Sara* did *Iſaack*, & therfore *Eſay* ioyneth the nurſes name and the mothers name both in one, and calleth thē *Nurſing mothers*: ſhewing that mothers ſhould be the Nurſes. So when God choſe a nurſe for *Moſes*, he led the handmaid of *Pharaohs* daughter to his mother, as though god wold haue none to nurſe him but his mother. After, whē the ſonne of God was borne, his fathes thought none fit to be his nurſe but the virgin his mother. The foūtaines of the earth are made to giue water, and the breſts of womē are made to giue ſucke. Euery beaſt, & euery foule, is bred of the ſame that did beare it, only womē loue to be mothers, but not nurſes. Therfore if their children proue vnnaturall, they

Mothers ſhould nurſe their children. *Gen.21.7.*

Exod.2.8.

Matth.2.14.

may say, thou followest thy mother, for she was vnnaturall first in locking vp her breasts from thee, & cõmitting thee forth like a Cuckowe to be hatched in the Sparrows nest. Hereof it comes that we say, *he sucke euill from the dug*, that is, as the nurse is affected in her body or in her mind, commõly the child draweth the like infirmitie from her, as the egs of a Henare altered vnder the Hawke; yet they which haue no milke, can giue no milke; but whose breastes haue this perpetuall drought? Forsooth it is like the Gowte, no beggers may haue it, but Citizens or gentlewomen. In the 9. of *Hosea*, dry brests are named for a curse; what lamentable hap haue Gentlewomen to light vpon this curse more than other? sure if their brests be dry as they say, they should fast and pray togither that this curse might be remoued from them.

Prou. 22.6. How childrẽ shoulde bee brought vp.

The next dutie is, *Catechize a childe in his youth, and he will remember it when he is old.* This is the right blessing which fathers and mothers giue to their children, whõ they cause God to blesse thẽ to.

to. The wrōg mother cared not though the child were deuided, but the right mother would not haue it deuided: so wicked Parents care not though their children be destroyed, but godly parēts would not haue them destroyed but saued, that whē they haue dwelt togither in earth, they may dwel togither in heuen. As the Midwife frameth the body when it is young and tender, so the parents must frame the mind while it is greene & flexible, for youth is the seed time of vertue. They which are called fathers, are called by the name of God, to warne them that they are in steade of God to their children, which teacheth al his sonnes. What example haue children but their parentes? And sure the prouidence of God doth ease their charge more then they are aware, for a child will learne better of his father thē of any other. And therefore we read of no Schoolemasters in the Scripture but the Parents: for whē Christ saith to the Iewes, *If ye be the sonnes of Abrahām, ye wil do the works of your father Abraham*, he sheweth that sonnes vse to walke in

1. Reg. 3. 26.

Luk. 11. 2.

Except of Kings sons.

Iohn. 8. 38.

their fathers steppes, whether they be good or bad. It is a meruailous delight to the father and mother, when people say that their children are like the: but if they be like them in goodnes, it is as great delight to other as to the parents: or else we say that they are so like, that they are worse for it. Well doth *Dauid* call children *arrowes*, for if they be well bred, they shoote at their parents enimies, & if they be euil bred they shoote at their Parents. Therfore many fathers want a staffe to stay them in their age, because they prepared none before, like old *Eli* which was corrected himselfe for not correcting his sonnes. Are not childre called the fruit of their parents? Therefore as a good tree is knowne by bringing forth good fruite, so parentes should shew their goodnes in the good education of their children which are their fruit. For this cause the *Iewes* were wont to name their children, so when they were borne, that euer after, if they did but thinke vpon their names, they would put the in mind of that religiō which they should professe, for they did

Psal. 127. 4.

1. *Sam.* 2. 29.

Psal. 132. 11. *Mat.* 12. 33.

1. *Sam.* 1. 20. 2. *Sam.* 12. 24.

did ſignifie ſom thing that they ſhould learne.

An admonition to ſuch as call their childrē at all aduentures, ſometimes by the name of dogs euē as they proue after. In the 1. *King*. 2. 2. we haue *Dauid* inſtructing his ſonnes. In *Gene*. 39. *Iacob* correcting his ſonnes: and in *Iob* 1. *Iob* praying for his ſonnes. Theſe 3. put together, inſtructing, correcting, & praying, make good childrē & happy parēts. Three exāples of good Parents.

Once Chriſt tooke a child, & ſet him in the midſt of his diſciples, & ſaid, *He which will receiue the kingdome of heauē, muſt receiue it as a little child*. Shewing that our childrē ſhould be ſo innocēt, ſo hūble, & voide of euill, that they may be takē for exāples of the childrē of God. Therfore in *Pſal*. 127. 4. children are called *the heritage of the Lord*, to ſhew that they ſhould be trained, as though they were not mens children but Gods, that they may haue Gods heritage after. Thus if you doe, your ſeruants ſhall be Gods ſeruants, and your children ſhall be Gods children, and your houſe ſhall be Gods houſe, like a litle Church, whē *Luke*. 18. 17. *Col*. 4. 15. *Phil*. 1. 2.

others are like a den of theeues.

The name of Stepmother expoũded, & their duetie.

Now I ſpeake to one which is a mother ſo ſoone as ſhe is married: therfore peraduenture you looke that I ſhould ſhew the duetie of ſtep-mothers. Their name doth ſhew thē their dutie to; for a ſtepmother doth ſignifie a ſtedmother, that is, one mother dieth, & another cōmeth in her ſtead: therefore that your loue may ſettle to thoſe little ones as it ought, you muſt remēber that you are their ſted-mother, that is, in ſted of their mother, & therfore to loue thē & tēder thē, & cheriſh them as their mother did. She muſt not looke vpō thē like *Rehoboã*, who told his people that he would be worſe vnto thē thē his predeceſſor, for thē they wil turne frō her, as his ſubiectes did frō him: but ſhe muſt come to them as *Dauid* came to the people after *Sauls* death, & ſaid, *Though your maſter Saul be dead, yet I wil raigne ouer you:* ſo ſhe muſt ſay to them, though your mother be dead, yet I wil be a mother ſo the childrē wil loue her as much as their father. Further, theſe childrē are orphanes, & therefore you muſt not onely regard them

2. Sam. 2. 7.

them as children, but as orphane children. Now, God requireth a greater care ouer widowes and orphanes, than ouer any other women or children. *Ierem.22.3. Deut.14.17. & 24.17. & 2.6.12.*

Lastly, you must remēber that saying, *As you measure vnto other, so it shall be measured to you again.* That is, as you intreate these children, so another may come after & intreate your childrē; for he which hath taken away the first mother, & sent you, can take away the secōd mother & send a third, which shall not be like a stedmother to yours, vnles you be like a sted-mother to these. *Mat.7.2.*

If these duties be performed in marriage, thē I neede not speake of diuorcement, which is the rod of marriage, and diuideth them which were one flesh, as if the body & soule were parted a sunder. But becaus all performe not their wedlocke vowes, therfore he which appointed Marriage, hath appointed diuorcement, as it were taking our priuiledge frō vs when we abuse it. As God hath ordained remedies for euery disease, so he hath ordained a remedie for the disease of marriage. The disease of *Diuorcemēt the Phisicke of Marriage.* *Mat.18.9.*

marriage is adulterie, and the medicine
Mat.19.8. hereof is diuorcemēt. *Moses* licēced thē
to depart for hardneſſe of heart, but
Christ licenceth them to depart for no
Why Christ would haue no diuorcement but for fornication. cauſe but adulterie. If they might be ſeperated for diſcord, ſome would make a cōmodity of ſtrife; but now they are not beſt to be contentious, for this law will hold their noſes together, til wearineſſe make thē leaue ſtrugling, like two ſpaniels which are coupled in a chaine, at laſt they learne to go together, becauſe they may not go a ſunder. As nothing
Mat.5.32. might part friends, *But if thine eye offend thee pull it out*, that is, if thy friend be a
Mat.19.9. tempter: ſo nothing may diſſolue marriage but fornicatiō, which is the breach of marriage: for marriage is ordained to
1.Cor.7.10. auoide fornicatiō. & therefore if the cōdition be broken, the obligatiō is voyd. And beſide, ſo long as all her childrē are his children, ſhe muſt needs be his wife, becauſe the father & mother are mā & wife: but when her children are not his children, ſhe ſeemes no more to be his wife but the others, whoſe children ſhe beares, & therfore to be diuorced from him.

him. In all the old Teſtament, we reade of no diuorce betweene any, which ſheweth that they liued chaſter then we: yet no doubt this law was better executed amōgſt them then amongſt vs. Such a care God hath had in all ages and callings, to prouide for thē which liue honeſtlie: for diuorcement is not inſtituted for the carnall, but for the chaſt, leaſt they ſhould be tied to a plague while they liue. As for the adulterer, and adultreſſe, he hath aſſigned death to cut them off, leaſt their breath ſhould infect others. Thus he which made marriage, did not make it vnſeperable, for then marriage were a ſeruitude. But as Chriſt ſaith of the Saboth, *The Saboth was made for man*, that is, for the benefit of mā, and not for the hinderance of man, ſo marriage was made for man, that is, for the honour of man, and not for the diſhonour of man: but if mariage ſhould turne to fornication, and when it is turned to fornicatiō, there might be no ſeperation, then marriage were not for the honour of man, but for the trouble, and griefe, and diſhonour of man. Therfore now ye haue heard how diuorcement is appointed for a remedie of

Note.

Leu. 20. 10

Mar. 2. 27.

Leu. 20. 10.

fornication, if any be aſhamed of this Phiſick, let thē be more aſhamed of the diſeaſe.

Cōcluſiō. Becauſe I haue ſpokē more then you cā remember, if you aske me what is moſt needfull to beare away? In my opiniō there is one ſaying of *Paule*, which is the profitableſt ſentence in all the Scripture, for mā & wife to meditate oftē & examine whether they finde it in thēſelues as they doe in other, leaſt their marriage turne to ſin, which ſhould further thē in godlineſſe. In the 1. *Cor.* 7. 32. it is ſaid, *The vnmaried man careth for the things of the Lord how he may pleaſe the Lord, but he that is married careth for the things of the world, how he may pleaſe his wife*. Likewiſe, *The vnmarried woman careth for the things of the Lord how ſhe may be holy, but ſhe that is married, careth for the things of the world how ſhe may pleaſe her husband*. As though their pleaſing of God were turned all to pleaſing one another, & their carnall loue had eaten their ſpiritual loue, as the leane kine deuoureth the fat. Therfore it followeth in the next words. *This I ſpeake for your cōmodity*: As though there were great cōmoditie in remēbring this watch-word. All mē haue not the feeling

A ſentēce for the married to thinke vpon.

1. Cor. 7. 32.

Gene. 41. 4.

Vers. 34.

ling of Gods word, or elſe ſuch a ſentence might be an anchor to all which are married, to ſtay thē, when any tēptatiō goeth about this chaunge, which *Paule* feared, euen in them which feared God before. If thou haue read all this booke, and art neuer the better, yet catch this flower before thou go out of the garden, and peraduenture the ſent thereof will bring thee backe to ſmell the reſt.

As the corps of *Hazaell* made the paſſengers to ſtand, ſo I placed this ſentence in the doore of thy paſſage, to make thee ſtand and cōſider what thou doeſt before thou marrieſt. For this is the ſcope and operation of it, to call the minde to a ſolemne meditation, and warne him to liue in marriage as in a temptation, which is like to make him worſe then he was, as the marriage of *Iehoram* did, if he vſe not *Iobs* preſeruatiue to be iealous ouer all his life. The allurements of beautie, the troubles about riches, the charges of children, the loſſes by ſeruaunts, the vnquietneſſe of neighbours, crie vnto him that he is entered into the hardeſt vocation of all other: and therefore they which haue but

1. Sam. 1. 23.

2. Chr. 21. 2. Iob. 31. 28.

nine yeares Prētiſhip to make them good Mercers or Drapers, haue nineteen yeares before marriage, to learne to be good huſbands and wiues, as though it were a trade of nothing but myſteries, and had need of double time ouer all the reſt. Therefore ſo often as you thinke vpon this ſaying, thinke whether you be examples of it, & it wil wakē you, & chide you, and leade you
Gen.24.40. a ſtraight path, like the Angell which led the ſeruant of *Abraham*.

Thus haue I chalked the way, to prepare you vnto Marriage, as the *Leuites* prepared their brethren to the Paſſe-ouer:
2.Chro. 35. *Remember that this day ye are made one*, and therfore muſt haue but one will. And now the Lord Ieſus in whom ye are contracted, knit your hearts together, that
1.Sam. 18. ye may loue one another like *Dauid* and *Ionathan*, and go before you in this life,
Mat.2.9. like the ſtarre which went before the *Gentiles*, that ye may begin, and proceede, and end in his glorie. To whom be all glorie for euer.

Amen.

5 SE. 54

FINIS.

A TREATISE OF THE LORDS Supper, in two Sermons.

Imprinted at London by *R. Field* for *Thomas Man*, dwelling in Pater noster row, at the signe of the Talbot.

1591.

To the Reader.

IN the first Sermon the aduersarie is confuted.
In the second Sermon the Communicants are prepared.

In both are many obseruations, and the words of the text expounded.

Now labor for thy selfe as I haue labored for thee, I would haue thee profit somewhat more by this booke, because it hath weakened me more then all the rest. Farewell.

BRITISH MUSEUM

A Treatise of the Lordes Supper; in two Sermons.

The first Sermon.

1. Cor. 11. 23. 24.

The Lord Iesus in the night that he was betrayed, tooke bread:
And when he had giuen thanks, he brake it, and sayd, Take, eate: this is my bodie, which is broken for you: this doe ye in remembrance of me.

THE Word and the Sacraments are the two breasts wherewith our Mother doth nurse vs. Seeing euerie one receiueth, and fewe vnderstand what they receiue; I thought it the necessariest doctrine to preach of the Sacrament; which is a witnes of Gods promises, a remembrāce of Christs death, & a seale of our adoptiō: The two breasts of the Church.

therfore Christ hath not instituted this Sacrament for a fashion in his Church to touch, and feele, and see, as we gaze vpon pictures in the windowes; but
Mat.9.20. as the woman which had the bloudie issue, touching the hemme of Christes garment, drew vertue from Christ himselfe because she beleeued: So Christ would that we touching these signes should draw vertue from himselfe, that is, all the graces which these signes re-
2.Chron.35.6. present. Therefore as the *Leuites* vnder the Law, were bound to prepare their brethren before they came to the Passeouer; so preachers of the Gospel should prepare their brethrē before they come to the Supper of the Lord. For which purpose I haue chosen this place to the *Corinthians*, which is the cleerest & fullest declaration of this Sacrament in all the Scripture.

The Lord Iesus in the night, &c.

The diuision The summe of all these wordes is, the institution, and vse of the Lordes Supper. First *Paule* sheweth the author of it, *The Lord Iesus*; then the time when

it

it was instituted, *in the night that he was betrayed*; then the manner how he did institute it, *he tooke bread, and when he had giuen thankes, he brake it, and gaue vnto his Disciples, &c.* then the end why he did institute it, *for a remembrance of his death.*

Touching the authour, he which is signified by it, was the author of it. *The Lord Iesus* hath bid vs to Supper, *I am not worthy* (saith *Iohn*) *to loose his shoe*; so we are not worthy to waite at his trencher, and yet he wil haue vs sit at his table. To him belongeth the power to ordaine Sacraments in his Church, because he fulfilled the Sacraments of the Law. When Christ came the Passeouer ceased, because he is our Passeouer, that is, the Lãbe by whose bloud we are saued. When Christ came, Circumcision ceased, because he is our Circumcision, that is, the purifier and clenser of our sinnes. Now these two Sacraments are fulfilled, he hath appointed two other Sacramentes for them: in steed of the paschall Lambe, which the *Iewes* did

The Author

Iohn. 1. 27.

None but Christ may ordaine Sacramentes.

Iohn. 1. 29.

Reuel. 7. 14.

Iohn.1.29. eate, he hath giuē vs another Lambe to eate; which *Iohn* calleth the *Lambe of God*, that is himselfe, vpō whom all do feede; whosoeuer do receiue this Sacrament with an assured faith that Christ dyed to possesse them of life. The breaking of the bread, doth signifie the wounding of the bodie: the powring of the wine, doth signifie the shedding of his bloud. The eating of the bread, and drinking of the wine, doth signifie that his flesh and bloud doe nourish in vs life eternall, as the bread and wine do nourish the life present.

Gene.17.10. In steed of Circumcision, which began at *Abrahā*, he hath ordained Baptisme, which began at *Iohn*, a more liuely representation of the true Circumcision of the hart, becausе it representeth vnto vs the bloud of Christ which washeth our soules, as the water in Baptisme washeth our bodies.

Who was therefore called Iohn the Baptist. *Mat.3.1. Reuel.1.5. Reuel.22.14.*

Time. Touching the time: *In the night* (saith *Paule*) therefore this Sacrament is called *The Lords Supper*, becausе it was instituted at night when they vsed to sup.

Verse.23.

But

But what night? *euen that night* (ſaith *Paule*) *when he was betrayed*: that night which he ſhould haue curſed, as *Iob* did the day of his byrth, if he had ſuffred againſt his will: that night when he ſhould haue thought to deſtroy men, as men conſpired to deſtroy him, *that night* (ſaith *Paule*) this Sacrament of grace, and peace, and life began. *Euen that night when we betrayed him*. Many nightes did he ſpend in watching, and praying for vs; and is there a night now for vs to kill & betray him? That was a darke night, when men went about to put out the ſonne which brought them light. Who can but wonder, to ſee how Chriſt, & they for whom Chriſt came, were occupied at one time? when they deuiſed miſchief againſt him, & ſought all meanes to deſtroy him, then he conſulted how to ſaue them, and inſtituted the ſame night this bleſſed Sacrament, to conuay all his graces and bleſſings vnto them, *Euen that night when they betrayed him.* *Iob.3.3.*

The reaſon why this actiō was defer-

Why this sacramẽt was instituted at night.

red vntill night, is, because that was the time appointed by the Law to eate the Passeouer, which was like a predecessor of this Sacrament. The reason why he deferred vntill his last night, was, because the Passeouer could not be ended, before the fulnesse of time, and the true Paschall Lambe were come to be slaine in stead of the other. Therefore how fitly did Christ ende the Passeouer, which was a signe of his suffering, so presently before his suffering? And beside, how sweetly did he confirme his disciples faith, when as they should see that the next day performed before their eyes, which ouernight both in the Passeouer, and in the Sacrament was so liuely resembled vnto them? If any from this doe gather, that we ought to eate the Lords supper at night as Christ did, he must vnderstand that we haue not the same cause to do so which Christ had, because of the Passeouer: And therefore the Church which hath discretion of times and places, hath altered both the time and the place, vsing the

Why it was deferred till his last night

Why we receiue not the Lordes Supper at night.

temples

temples in ſtead of the chamber, and the morning in ſtead of the euening: for indifferent things are ruled by order & decencie.

Touching the maner, *He tooke bread, and when he had giuen thankes, he brake it, and gaue it vnto them.* He would not eate it, nor breake it, before he had giuen thankes to God. What neede he which was God, giue thankes to God, but to ſhew vs what we ſhould doe, when we eate our felues? *In all things giue thankes* (ſaith *Paul*) whereby we declare, that all things come from God: but the wicked beleeue eaſier that God doth take, than that he doth giue, and therefore they neuer pray heartily vnto him for any thing, nor feelinglie thanke him for it. For which the Lord complaineth ſaying: *I haue loued you, yet ye ſay, wherein haſt thou loued vs?* Shewing, that we are worſe than the Oxe, which knoweth his feeder. And if we acknowledge all things from God, yet we do like *Lot*, Is it not a little one (ſaith he) when he craued to go vnto *Zoar*, as though it were

Verſ. 23. 24.

1. *Theſ.* 5. 18.

Note.

Mala. 1. 2.

Eſay. 1. 3.

Gen. 19. 20.

not much which he asked: ſo we mince and extenuate the giftes of God, before we receiue them and after; like them which haue a grace for dinner, & none for breakfaſt, as though they had their dinners from God, and breakfaſtes of their own. Our example did not ſo: Although it was but bread which he receiued, yet he was more thankfull for bread, thā many which bury the fowles, & fiſhes, & beaſts, in their belly: for if a count of al were kept, for one that prayeth, *Giue vs this day our dayly bread*, a hundred take their bread, and meate, & ſleepe to, which neuer pray for it.

Luke.11.3.

After he had giuen thankes, he brake it, and gaue vnto them, and ſaid, Take, eate: for when he had giuen thankes to God, then it was ſanctified, and bleſſed, and lawfull to eate. So when thou ſerueſt God, then it is lawfull for thee to vſe Gods bleſſings, then thou mayſt eate and drinke as Chriſt did, but not before, for theſe things were created to ſerue them which ſerue God; if thou doeſt not ſerue him for them,

Note.

thou

thou encrocheſt vpon Gods bleſſings, and ſtealeſt his creatures, which are no more thine, than thou art his, for the good God created all things for good men, as the diuels poſſeſſions are reſerued for euill men.

Therfore as Chriſt would not breake the bread, before he had giuen thankes to the founder; ſo know, that there is ſome thing to be done before thou receiue any benefite of God, and preſume not to vſe his creatures with more libertie than his Sonne did, which did not eate without giuing thankes, nor riſe againe without ſinging a Pſalme.

It followeth, *This is my body*. Here is the fruit of his thanks before, he prayed that the bread and wine might be bleſſed, & they were bleſſed. As *Iſaaks* bleſſing ſhewed it ſelf vpon *Iaakob* whō he bleſſed; ſo Chriſtes bleſſing appeared ſtraight vpō theſe myſteries: for it could not be ſaid before, *This is my body*, becauſe it was meere bread; but now it may be called his body, becauſe his bleſſing hath infuſed that vertue into it, *Matth. 26.30* *Gen. 27.*

that it doth not onely represent his bodie, but conuey his bodie, and himselfe vnto vs. The efficacie of this blessing is in this Sacrament euer since, sanctifying it vnto vs as well as it did to the Apostles, euen as Christs prayer stayed *Peters* faith after Christ was dead.

Luke.22.32.

Now ye haue heard the meaning of these wordes, *He tooke bread, and blessed it, and brake it, and gaue it:* you shall see with what a mysticall resemblance they vnite Christ and vs. First, as Christ in the Supper tooke bread to feede vs: so in his birth he tooke our flesh to saue vs. Secondly as Christ when he had taken the bread, blessed the bread to make it a spirituall food: So Christ, when he had taken our flesh, powred forth most rich & precious graces into it, to make it food of life vnto vs. Thirdly, as Christ when he had blessed the bread, brake the bread: so Christ when he had filled his bodie with most precious graces, brake it vp like a rich treasure house, his hands by the nayles, his backe by the stripes, his head by the thornes, his side by the speare,

Heb.2.16.

Iohn.17.19.

1.Pet.2.24.

ſpeare; that out of euerie hole a riuer of grace and goodnes might iſſue & flow forth vnto vs. Laſtly, as Chriſt gaue the bread when he had broken it: ſo Chriſt by a liuely faith communicateth his bodie after he hath crucified it. Hereby we are taught, that when we ſee the Miniſter take the bread to feede vs, we muſt conceaue that Chriſt being God from euerlaſting tooke our fleſh to ſaue vs. When we ſee the Miniſter bleſſe the bread to a holy vſe, we muſt conceaue that Chriſt by vniting the Godhead vnto it, ſanctified his fleſh for the work of our redemption. When we ſee the Miniſter breake the bread to ſuſtaine our bodies: we muſt conceaue that Chriſt in his death brake his body to refreſh our ſoules. When we ſee the Miniſter giue the bread to our hāds, we muſt conceaue that Chriſt as truelie offereth himſelf to our faith to be receiued of vs. *Ephes.* 3.17.

Becauſe vpon theſe wordes the Papiſts ground their Tranſubſtantiation, that is, that the bread is changed into Chriſts fleſh, and the wine is turned in-

to Christes bloud, whereby we eate the same bodie which died vpon the crosse, & drinke the same bloud which issued out of his side; that you may see the blindnes of this popish dreame, I would haue you but marke euerie word of this Scripture how they make against Trā-subſtantiation, that you may see them slaine like *Goliah* with their owne sword. Euē as God made *Caiphas* speak against himself; so the Scriptures which heretikes alleage, do make against thē selues, like the *Baalites* which wounded their owne flesh. I may liken their allegations to Sathans, when he tempted Christ in the Wildernesse, he alledged but one sentence of Scripture for himselfe, and that Psalme out of which he borrowed it, makes so plaine against him, that he was faine to picke here a word, & there a word, & leaue out that which went before, & skip in the midst and omit that which came after, or else he had marred his cause. The Scripture is so holy & pure, & true, that no word, nor sillable therof cā make for the diuel,

1. *Sam.* 17. 51. *Iohn.* 18. 14.

1. *King.* 18. 28.

Heretikes alledge scripture like the diuell.

Matth. 4. 4. *Psal.* 91. 11.

or

or for ſinners, or for heretikes: yet as the diuell alledged Scripture, though it made not for him, but againſt him; ſo do the libertines, and Epicures, and heretikes, as though they had learned at his ſchoole. Now there is no ſentence of the Scripture, which the wiſer Papiſts alledge boldly for their Tranſubſtantiation, but this, that Chriſt ſaid, *This is my bodie*, by which they may proue as well that Chriſt is a doore, becauſe he ſaith, *I am the doore*: or a vine, becauſe he ſaith, *I am a Vine*, for his ſayings are like. Figuratiue ſpeeches muſt not be conſtrued litterally, but this is heretikes faſhion. If you mark, you ſhal ſee throughout, that all the teſtimonies which the Papiſts alledge for their hereſies, are either tropes, or figures, or allegories, or parables, or alluſions, or darke ſpeeches; which when they preſume to expounde allegoricallie, or litterallie, without cõference of other Scriptures, then they wander, and ſtray from the marke, or elſe it is impoſſible that the truth ſhould maintain error, that is, that

Matth.26.26.

Iohn.10.7.9.
Iohn.15.1.

Note.

the Scripture ſhould ſpeake for hereſie, if it were not peruerted: therfore we ſee that *Eue* neuer erred, vntill ſhe corrupted the text. *Gen.3.3.*

Now we will enter the liſts with our aduerſaries; & ſee whether theſe words do prooue that the bread and wine are turned into Chriſtes bodie. *Paul* ſaith, *Ieſus tooke bread*: wel thē, yet it is bread: when he had taken it, then he bleſſed it; what did he bleſſe? the bread which he tooke; well then, yet it is bread: when he had bleſſed it, then he brake it, what did he breake? the bread which he bleſſed; well then, yet it is bread; when he had broken it, then he gaue it; what did he giue? the bread which he brake, well then, yet it is bread: when he had giuen it, they did eate it; what did they eate? the bread which he gaue them; well thē, yet it is bread: when they did eate it, then he ſaid, *This is my body*: what did he call his bodie? the bread which they did eate; well then, yet it is bread. If it be bread al this while, when he did take it, and bleſſe it, and breake it, and giue it, and

Arguments againſt Popiſh Trāſubſtantiation.

and they did eate it, when is it turned into his bodie? here they ſtand like the Sadduces, as mute as fiſhes. Matth. 22. 34.

Now that yee may ſee that not we onely ſay it is bread and wine after the conſecration; in the 27. Verſe Chriſt himſelfe doth call it bread and wine after he had giuē it, as he did before. And in *Marke* he ſaith, *I will drinke no more of the fruite of the vine.* Here Chriſt ſaith, that it was the fruite of the Vine which he drank, but his bloud is not the fruite of Vines, but Wine; therfore wine was his drinke, and not bloud. Mark. 14. 25.

Beſide, if you would heare *Paul* expound Chriſt, he ſheweth, that all our Fathers had the ſame ſubſtāce of Chriſt in their Sacramentes, that we haue in ours, for he ſaith, *They all did eate the ſame ſpirituall meate, and all drinke the ſame ſpirituall drinke.* Straight he ſaith, *that this meate and this drinke was Chriſt.* Marke that he ſaith not onely, *They did eate the ſame meate* that we eate, but he ſaith, *that this meate was Chriſt:* and not onely ſo, but to ſhew that Chriſt is not 2 1. Cor. 10. 4. Verſ. 3. 4. Verſ. 4.

a corporall meate, as the Papistes say: he saith, he is a spirituall meate, as we say; therfore you see that we do not eate him corporally, no more than our Fathers, but that as they did eate him spiritually, so do we; for spirituall meate must be eaten spiritually, as corporall meate is eaten corporally.

3 Againe, for the signes to be turned into the thing signified by thē, is vterly against the nature of a Sacrament, & makes it no Sacrament, because there is no signe: for euery Sacrament doth cōsist of a signe, and a thing signified; the signe is euer an earthly thing, and that which it signifieth is a heauenly thing. This shall appeare in all examples, as in *Paradise* there was a verie Tree for the signe, and Christ the thing signified by it. In Circumcision there was a cutting off of the skin, and the cutting off of sinne. In the Passe-ouer there was a Lambe, and Christ. In the Saboth there was a day of rest, and eternal rest. In the Sacrifices there was an offering of some beast, and the offering of Christ. In the San-

Gen.2.9.
Gen.17.11.
Exod.12.3.
Exod.23.11.
Heb.9.13.

Sanctuary there was the holy place, and heauen. In the Propitiatorie there was the golde couering, & Christ our couer. In the Wildernesse there was a Rocke yeelding water, and Christ yeelding his bloud. In the Apparition there was a Doue, and the holy Ghost. In the Manna there was Bread, and Christ. In Baptisme there is verie water which washeth vs, and Christes bloud washing vs; so in the Supper of Christ there is very Bread & Wine for the signe, & the body and bloud of Christ for the thing signified, or else this Sacrament is against the nature of all other Sacraments.

Exod. 30. *Exod.* 25. 24. *Exod.* 17. 16. *Matth.* 3. 16. *Iohn.* 6. 49. *Iohn.* 1. 33. 1. *Cor.* 11. 19.

Againe, there must be a proportion betweene the Passe-ouer and the Lords Supper, because this was figured by the other. Now, the *Iewes* had in their Passe-ouer, Bread, and Wine, and a Lambe; so Christ instituting his Supper, left bread and wine, and a Lambe, which name is giuen to himselfe, because he came like a Lambe, and died like a Lambe.

Exod. 12. *Matth.* 26. 26. *Iohn.* 1. 29.

Againe, if Christes verie bodie were offered in the Sacrament, then it were not

5

a Sacrament, but a Sacrifice; which two differ as much as giuing, and taking: for in a Sacrifice we giue, and in a Sacrament we receiue, and therefore we say our Sacrifice, and Christs Sacrament.

6 Againe, euerie Sacrifice was offered vpon the Altar. Now marke the wisedome of the holy Ghost, least we should take this for a Sacrifice, he neuer names Altar when he speakes of it, but, *The Table of the Lord.* Therefore it is no doubt but the diuell hath kept the name of Altar, that we might thinke it a Sacrifice.

Exod. 27.

7 Againe, if the bread were Christes flesh, and the wine his bloud, as these two are separate one from the other; so Christes flesh should be separate from his bloud, but his bodie is not deuided, for then it were a dead bodie.

8 Againe, that which remaineth doth nourish the bodie, and relish in the mouth as it did before, which could not be, but that it is the same foode which it was before.

9 Againe, I would aske, whose are this

this whitenes, and hardnes, and roundneſſe, and coldneſſe? None of them ſay that it is the whiteneſſe, and hardneſſe, and roundneſſe, and coldnes of Chriſts bodie: therefore it muſt needes be the whiteneſſe, and hardneſſe, and roundneſſe, and coldneſſe of the bread, or elſe qualities ſhould ſtand without ſubſtāces, which is, as if one ſhould tell you of a houſe without a foundation.

Againe, as Chriſt dwelleth in vs, ſo he is eaten of vs, but he dwelleth in vs onely by faith. *Epheſ.* 3. 17. Therefore he is eaten onely by faith. 10

Againe, none can be ſaued, without the communion of the bodie of Chriſt: but if all ſhould communicate with it corporally, then neither infants nor any of our Fathers, the Patriarkes or the Prophets ſhould be ſaued, becauſe they receiued it not ſo. 11

Againe, Chriſt ſaith not, *this wine*, but *this cup*, and therefore by their concluſion, not onely the wine ſhould be turned into bloud, but the cup to. 12

Again, *Paul* ſaith, *They which receiue* 13

vnworthily, receiue their owne damnation. But if it were the flesh of Christ, they should rather receiue saluation than dā-
Iohn.6.54. nation, because Christ saith, *He that eateth my flesh and drinketh my bloud hath life euerlasting.*

14 Againe, if they would heare an Angel from heauen: when Christes bodie was glorified, an Angel said to the wo-
Matth.28. men, *He is risen, and is not here*, as if he should say, his body is but in one place at once, or else he might haue bene there though he was risen.

15 Againe, why do they say in receiuing this Sacrament euer since the Primitiue Church, *Lift vp your hearts*, if they haue all in their mouthes? To end this controuersie: Here we may say as
Iohn.6.68. the Disciples said to Christ, *Whither shall we go from thee?* I meane we need not to go to any other expositor of Christ than Christ himselfe. Therefore
Iohn.6.60. marke what he saith: At first when Christ said, that he was the bread of life, & that all which would liue must eate him, they murmured vntill he expounded

ded his words; and how did he expoũd his words? Thus, *He that commeth vnto me hath eaten, and he that beleeueth in me hath drunke.* *Iohn.6.35.* After when he inſtituted this Sacrament, in like words they murmured not, which they would as before, if he had not reſolued thẽ before, that to eate his bodie, and to drinke his bloud, was nothing but to come to him, & beleeue in him. After he had ſaid ſo, they murmured not, becauſe they did ſee ſome reaſon in it. As it is plainlie ſaid, *This is my body*; ſo it is plainlie ſaid, *theſe wordes are ſpirite*: that is, they muſt be vnderſtood ſpiritually, and not literally. *Iohn.6.63.* But if it be fleſh indeed, why do they not ſatisfie the ſimple people, how they may eate this fleſh in Lent, when they forbid them to eate any fleſh, they muſt needes eate it doubtfully, and he which doubteth ſaith *Iames*, receaueth nothing; therefore he which eateth the Maſſe receiueth nothing.

I did not alledge the Fathers in my Sermon, but if any ſuſpend his aſſent, till they bring in their verdit, let him

hear thē make cōfessiō of their beleefe.

Aug. vpō the .Psalme. *Augustin* saith, the Lord doubted not to say, *this is my body*, when he gaue onely a signe, or Sacrament of his body.

Tert. against *Marcion* the 4. booke. *Tertullian* saith, *this is my body*, that is, a signe of my body.

4. booke 4. ca. of Sacraments. *Ambrose* saith, the bread and wine remaine still the same thing that they were.

In his first Dialogue. *Theodoret* saith, after the consecration, the mysticall signes do not cast off their own nature, but abide still in their first substance and forme.

Vpon the 15. of *Mat.* *Origene* saith, the bread that is sanctified with the word of God, as touching the materiall substance thereof goeth into the bellie, and forth againe like other meates.

Irene. 4. book cap. 34. against *Valentinus.* *Irenaeus* saith, that it hath two things in it, one earthly, and the other heauenly.

Ad ob. Theod. Anathematis. *Cyrill* saith, Our Sacraments auouch not the eating of a man.

11 1. booke of Epi. *Cyprian* saith, the Lord calleth bread made of many graines, *his body*, & called wine made of many grapes, *his blood.*

Atha-

Athanasius saith, Christ made mention of his Ascention into heauen, that he might withdraw his Disciples from corporall and fleshly eating. In that Gospell whosoeuer speaketh a word, &c.

Chrysostome sayth, God giueth vs things spirituall vnder things visible & naturall. And againe, being sanctified, it is deliuered from the name of bread, & is exalted to the name of the Lords bodie, although the nature of the bread still remaine. Hom. 60. to the people of *Antioch*. To *Cesarius* the Monke.

And because they beleeue that the Pope cannot erre, Pope *Gelasius* setteth to his hand, and sayth with the rest, Neither the substance of the bread, nor nature of the wine cease to be, more thā they were before. Against *Eutiches* the heretike.

Tell vs Papist, doe not these Fathers speake as playne as we? Canst thou auouch Transubstantiation more flatly than they denie it? How had this heresie bene chased if the deuill had hatched it in their time?

Thus the Scriptures on the one side, and the Fathers on the other side did so trouble three archpapists, *Biel*, *Tonstal*,

Vpō the Canon lect. 40. and *Fiſher*, that *Gabriel Biel* ſayth, how the body of Chriſt is in the Sacrament, is not found in the canon of the Byble.

1. booke of the Sacra. pag. 46. *Tonſtall* ſayth, It had bene better to leaue euerie man to his owne conieƈture, as they were before the Councell of *Laterane*, than to bring in ſuch a queſtion.

Againſt the captiuitie of *Babylō* made by M. *Luther*. *Fiſher* ſayth, No man can proue by the words of the Goſpel, that any Prieſt in theſe dayes doth conſecrate the verie body and bloud of Chriſt.

Luke. 19. 22. Here is fulfilled, *Out of thine owne mouth I will condemne thee*. But we will not carry the matter ſo, becauſe a Iudge muſt haue two eares, therefore now let them ſpeake. Becauſe they cannot tell how the bread and wine ſhould be turned into fleſh and bloud, and yet appeare bread and wine ſtill, they ſay it is a miracle: but how doe they proue it? If they contēd it is a myracle, they muſt ſhew vs a ſigne, for euerie miracle may be ſeene, like all the miracles of *Moſes* and Chriſt, and the Apoſtles: and therefore a miracle is called a ſigne, becauſe

The Papiſts allegations for the reall preſence.

Exod. 4. 8. *and* 21.

becauſe it may be ſeene like a ſigne, and the word ſignifieth a wonder, as though we did ſee ſome thing to wonder. And the *Iewes* crauing a miracle, ſayd, *Shewe vs a miracle*: as though they were taught to iudge of miracles by ſight. All which doth ſhew that a miracle may be ſeene, but here no miracle is ſeen. *Exod.9.*

Agayne, a miracle (eſpecially in the time of the Goſpell) is an extraordinarie thing, but they make this an ordinarie thing; for if the bread and wine be turned into fleſh and bloud, then miracles are as common as Sacraments, and ſo becauſe they haue Maſſe euerie day, they ſhould worke miracles euery day. Laſtly, this ſeemeth ſtraunge, that *Auguſtine*, whom they ſo much honour, gathered all the miracles which are written in the ſcripture, & yet amongſt all, ſpeakes not of this; therefore then it was counted no miracle: but *Paule* ſpeakes of *lying miracles*: and this is one of them. *2.Theſſ.2.9.*

If they ſay that Chriſt can turne Obiect.

bread and wine into his body, & therfore he doth. Firſt they muſt proue that he will: for they can doe many things themſelues which they doe not, becauſe they will not: therefore it is an old anſwere, that from *Can* to *Will*, no argument followeth. The Leper did not ſay to Chriſt. If thou can, thou will, but, *if thou wilt, thou canſt.*

Anſwere.

Mar. 1. 40.

But the queſtion which they thinke can not be anſwered, like their inuincible Nauies, is this. If the bread be not his bodie, why doth he call it his bodie? Reſolue this knot & all is cleare. Marke then and we will looſe it as well as we can: He ſaith, *This is my body*, as he ſaith after, *which is broken for you*. Why? his bodie was not broken before he ſuffered, how did he ſay then, *which is broken*, before it was broken? There is no ſenſe of it but this, the bread was broken, and ſignified that his body ſhould be broken. Now, as the breaking of the bread did ſignifie the breaking of his body, ſo the bread muſt needes ſignifie his bodie: but as his bodie was not broken

Obiect.

Anſwere.

ken indeed when the bread was brokē, ſo the bread could not be his body indeed: for thē his body ſhould haue bene broken when the bread was broken: yet let them obiect what they can.

If (ſay they) the bread and wine be not changed into his bodie and bloud, why doth he ſpeake ſo darkly? he might haue ſpoken playner. Obiect.

I anſwere, though this ſeeme darke to Papiſtes, yet it was not darke to the Apoſtles, they vnderſtood his meaning well enough, and all the reſt for 1215. yeares after Chriſt, before Tranſubſtantiation was ſpoken of. If the Apoſtles had not vnderſtood his meaning, they would not ſticke to aske him as their manner was, vntill they were acquainted with Chriſtes phraſe, whenſoeuer they doubted vpon any of his ſpeeches, they were wont to come vnto him and ſay, *maſter, what is the meaning?* but they were vſed to ſuch phraſes: for it was Chriſts manner to teach by ſimilitudes, ſhewing one thing by another, which is the plaineſt manner of teaching, and Anſwere. *Luke 8.9.*

most vsed in holy Scripture, especially in the types and shadowes of this Sacrament: For example, Christ calleth
Mat.26.17. the Lãbe the Passeouer, in place whereof this Sacrament succeeded, and therefore presently after they had eaten the Passeouer, Christ instituted this Sacrament to be vsed for it. Christ (I say) called the Lambe the Passeouer, and yet the Passeouer was this, an Angel passed ouer the houses of the *Israelites*, and
Exod.12.27. strooke the *Egyptians*: this was not a Lambe, and yet because the Lambe was a signe of this Passeouer, as the bread & wine is of Christs body, therfore Christ called the Lambe the Passeouer, as he calleth the bread and wine his bodie.

Gen.17.13. Agayne, Circumcision is called *the Couenant*, & yet Circumcision was nothing but the cutting away of a skin:
Gen.12.3. but the Couenant is, *In Abrahams seede all nations shall be blessed, I will be their God, and they shall be my people, I will defend and saue them, and they shall serue & worship me.* This is not Circumcision, & yet as though Circumcision were the

Couenaunt

Couenant it ſelfe, it is called the Couenant, becauſe it ſignified the Couenant, ſo bread and wine are called Chriſtes bodie, becauſe they ſignifie Chriſtes bodie.

Agayne, Baptiſme is called *regeneration*, and yet Baptiſme is a dipping of our bodies in water; but regeneration is the renewing of the mynde, to the Image wherein it was created: this is not Baptiſme, and yet as though Baptiſme were regeneratiō it ſelfe, it is called regeneration, becauſe it ſignified regeneration: ſo the bread and wine are called Chriſtes bodie, becauſe they ſignifie Chriſtes body. *Tit.3.5.* *1.Cor.6.11.*

Agayne, the Cup is called the new Teſtament, and yet the Cup is but a peece of mettall, filled with wine: but the new Teſtament is, *He which beleeueth in the Sonne, ſhall be ſaued*: this is not a Cup, and yet as though the Cup were the new Teſtament it ſelfe, it is called the new Teſtament, becauſe it ſignifieth the new Teſtament: ſo the bread & wine are called Chriſtes bodie, becauſe *Luke.22.20.* *Iohn.3.36.*

they signifie Christs body. They which knew that the Lambe is not the Passeouer, though Christ called it the Passeouer; that Circumcision is not the Couenant, though God called it the Couenant; that Baptisme is not regeneration, though it be called regeneration; that the Cup is not the new Testament, though Christ called it the new Testament; could they not as well vnderstand, that the bread and wine were not Christes body, though Christ called the his bodie? As they vnderstood these speeches, so they vnderstoode this speech; therfore they which say, that the bread and wine are Christes bodie, be-
Mat. 26. 26. cause Christ saith, *This is my body*: may as well say, that the Lābe is the Passeouer, because Christ calleth it the Passeouer, that Baptisme is regeneration, because *Paule* calleth it regeneration, that the Cup is the new Testament, because Christ calleth it the new Testament.

If euerie Sacrament was called by the thing which it signified, and yet neuer

uer any Sacrament was taken for the thing it ſelfe, what reaſon haue they to take this Sacrament for the thing it ſelfe, more than all the reſt? It is the conſent of all writers that a Sacrament is a ſigne, therefore not the thing ſignified: no more then the buſh at the doore, is the wine in the ſeller. If I call the Prince a Phœnix, the Vniuerſitie a Fountaine, the Court a Peacocke, the Citie a Sea, the Countrey an Eremite, why can the Papiſtes vnderſtand me, and not vnderſtand Chriſt? What a darke & ſtrange, and intricate, and incredible ſpeech had this beene for them to vnderſtand groſly, & literally? Would they thinke, that they did eate Chriſtes body, when his bodie ſtoode before them, and he had told them before, that his bodie was like their bodie? Nay, this would haue required moe wordes, and made them come agayne, with *Maſter, what is the meanyng?* for they were not ſo inſtructed yet before the reſurrection, to beleeue euerie thing without queſtioning, if it were contrarie to ſenſe Luke.9.8.

and reason: but as they asked, who
Iohn.4.33. had giuen him any meate, when he said that he had meate, and they could see none: so they would haue asked, what meate is this which we see not? How can euerie one of vs eate his bodie, and yet he hath but one bodie, and that bodie is whole when we eate it? Loe, he standeth before vs and saith, that his bodie is like vnto ours, and yet hee takes bread and breakes it, and giues it vnto vs to eate, and when we eate
Luke.24.39. it, he sayth *This is my bodie*: and yet his bodie standeth before vs still. If his bodie be like ours (as hee saith) how can it be eaten and be there, for ours cannot? Thus they would haue questioned, if they had not beene vsed to such phrases: but as they could vnderstand him when he called himselfe a stone, and a rock, & a doore, and a window, and a Vine; so they could picke out his meaning, when he sayd that bread was his bodie: for he had told
Iohn.16.5. them before, that he was *the bread of eternall life.*

Now

Now the bread of eternall life is not eaten with teeth, for the bodie cannot eate ſpiritually, no more then the ſoule can eate corporally; and therefore he is ſuch a bread as is eaten with faith, and ſo himſelfe ſaith in the Goſpell of *Iohn.* Marke this eating by faith, and all the ſtrife is ended. Fleſh and bloud indeed neede not faith to chew them, for the teeth can chew thē well enough. Therfore if the bread and wine were the bodie of Chriſt, then we neede not faith to eate it, but all which haue teeth might eate Chriſtes body, yea the Mice might eate it as well as men, for they eate the ſame bread that we do, as well after it is conſecrated, as before. *Iohn.* 1 *Iohn.* 6. 35.

If this be not enough to batter the ruines of this vpſtart Hereſie, I will come to interrogatories, and ſee whether they haue learned it by rote, or by reaſon. If they ground their Tranſubſtantiation vppon theſe wordes of Chriſt, *This is my bodie*, which hee ſpake to his Diſciples: I aske them, whether they receiue that bodie *Mat.* 26. 26.

which was mortall, or that bodie which is glorified; becauſe one of theſe bodies they muſt needes receiue, either his mortall body, or his glorified body. If they ſay, that it is his mortall bodie, the mortall body will not profite them: for you ſee that mortall foode is but for this mortall life, neither hath Chriſt a mortall body now to communicate vnto them, becauſe it is changed to an immortall body, therefore they cannot receiue the immortal body, becauſe Chriſt hath not a mortall body to giue them. If they ſay that they receiue his glorified body, then they muſt flie from this Text, for at that time Chriſt had no glorified body.

Neither Chriſts mortal body, nor his immortall body, can be in the ſame.

When this Sacrament was inſtituted, and Chriſt ſayd *This is my body*, his bodie was not glorified, becauſe the Sacrament was inſtituted before his death, and his bodie was glorified after his reſurrection. Therefore if they receiue the ſame body which the Apoſtles receiued, as they ſay they do, they cannot receiue a glorified body, becauſe then

then Chriſt had not a glorified bodie to communicate vnto them. Thus the rocks and ſands are of both ſides them, they receiue a bodie neither mortall, nor immortall: if Chriſt hath any ſuch body, iudge you. Here they ſtand like a foole, which cannot tell one his tale; *Nebucadnezar* dreamed a dreame and knew not what it meant. *Dan.4.15.*

Beſide, I aske them to whom Chriſt ſpake when he ſayd, *This is my bodie*, *Marke* ſayth, he *ſpake to them*, that is, to his Diſciples: well then, if theſe wordes, *This is my bodie*, were not ſpoken to the ſignes, but to the perſons, not to the bread and wine, but to the receiuers: as the wordes which follow, *Doe this in remembraunce of me*: if theſe wordes were not ſpoken to the bread and wine, then it is playne that they doe not chaunge the nature of the bread and wine. If the nature of them be not altered, then the ſubſtaunce remaineth, and then we receiue no other ſubſtance with them, becauſe two ſubſtances cannot be in one place. *Mar.14.24.*

Chriſt ſpake not to the bread and wine, but to his diſciples.

More in the Lordes Supper than bread and wine.

What then, is there nothing in the Sacrament but bread and wine, like a hungrey nunscion? Nay we say not that the Sacrament is nothing but a bare signe, or that you receiue no more than you see, for Christ saith, that it is his bodie, and *Paule* saith, that it is the

1.Cor.10.16. *Communion of Christes bodie and blond.* Therefore there is more in Sacramentall bread, than in common breade: though the nature be not chaunged, yet the vse is chaunged; it doth not onely nourish the bodie as it did before, but it bringeth a bread with it which nourisheth the soule: for as sure as we receiue bread, so sure we receiue Christ: not only the benefites of Christ, but Christ, although not in a Popish manner: yet we are so ioyned vnto him, as though we were but one bodie. As the spouse doth not marry with the lands & goods, but with the man himselfe, and being partaker of him, is made partaker of them: so the faithfull do not onely marry with Christes benefites, but with Christ himselfe, & being partakers of him, they are

A similitude.

made

made partakers of his benefites: for Christ may not be diuided from his benefites, no more than the Sunne from his light. It is said, *the Father gaue vs his sonne*, and so the Sonne giueth vs him selfe. As the bread is a signe of his bodie: so the giuing of the bread is a signe of the giuing of his body. Thus he lieth before vs like a Pellican which letteth her yong ones sucke her bloud: so that we may say, the Lord inuited vs to Supper, and he himselfe was our meate. But if you aske how this is? I must answere, it is a mysterie: but if I could tell it, it were no mysterie. Yet as it is said, when three men walked in the middest of the fornace, *One like the Sonne of God walked amongest them*: So, when the faithfull receiue the Bread and Wine, one like the Sonne of God seemeth to come vnto them, which fils them with peace and ioy, and grace, that they maruell what it was which they receiued, besids bread and wine. For example, thou makest a bargaine with thy neighbour for house or land, and receiuest in earnest

Rom.8.32.

Dan.3.25.

A similitude

a peece of gold, that which thou receiueſt is but a peece of gold, but now it is a ſigne of thy bargaine, & if thou keepe not touch with him, happelie it will claſpe thee for all that thou art worth; ſo that which thou receiueſt is bread, but this bread is a ſigne of another matter, which paſſeth bread.

Another ſimilitude.

Agayne, thou haſt an Obligation in thy hand, & I aske thee, what haſt thou there? and thou ſayeſt, I haue here an hundreth poundes: why (ſay I) there is nothing but paper, inke, and waxe: oh but by this ſayeſt thou, I will recouer an hundreth poundes, that is as good. So beloued, this is as good, that vnder theſe ſignes, you receiue the vertue of Chriſts body & bloud by faith, as if you did eate his body, and drinke his bloud indeede, which is horrible to thinke that any ſhould deuour their god, thinking thereby to worſhip him: neuer any heretike nor Idolater conceiued ſo groſſlie of their God, before the Papiſt. We read of a people which did eate men, but neuer of any people which did

eate

eate their God. Al the Apoſtles ſay, that it was needfull that Chriſt ſhould take our fleſh, but no Apoſtle ſaith, that it is needfull that we ſhould take Chriſts fleſh; for all the bleſſings of Chriſt are apprehended by faith, and nothing is fit to apprehend him whom we ſee not but faith: and therfore one of their own pillars ſaid, *Beleeue, & thou haſt eaten.* Faith doth more in Religion than the mouth, or elſe we might ſay with the woman, *Bleſſed are the breſtes which gaue thee ſucke*, and ſo none ſhould be bleſſed, but *Mary*: but *Mary* was not bleſſed, becauſe Chriſt was in her bodie, but becauſe Chriſt was in her heart, and leaſt this ſhould ſeeme incredible vnto you, becauſe *Marie* is called bleſſed among women: When Chriſt heard the womā ſay, *Bleſſed are the breſts which gaue thee ſucke*, he replyed vnto her, *Bleſſed are they which heare the word of God, and keepe it, theſe are my brethren, and ſiſters and mother* (ſaith Chriſt) as though the reſt were no kin to him in heauen, though they were kin in earth. Thus if Chriſt

Auguſtine.

Luke. 11. 27.

Luke. 8. 21.

were in thy body, & thou ſhouldeſt ſay as this woman, *Bleſſed is the bodie which hath thee in it*, nay would Chriſt ſay, *Bleſſed is the heart which hath me in it.* If *Mary* were no whit better for hauing Chriſt in her armes, nor for hauing him in her bodie, how much better art thou, for hauing him in thy bellie, where thou canſt not ſee him? Muſt the Sunne needes come to vs, or elſe cannot his heate and light profite vs, nay, it doth vs more good, becauſe it is ſo farre off: ſo this Sunne is gone from vs, that he might giue more light vnto vs, which made him ſay, *It is good for you that I go frõ you*; therefore away with this carnall eating of ſpiritual things. *Many daughters haue done vertuouſly, but thou* (ſaith *Salomon*) *ſurpaſſeſt thẽ all*. So, many heretikes haue ſpokẽ abſurdly, but this ſurpaſſeth thẽ all, that Chriſt muſt be applied like Phiſicke, as though his bloud could not profit vs, vnleſſe we did drink it, and ſwallow it as a potion. Is this the Papiſts vnion with Chriſt? Is this the manner whereby we are made one fleſh with

Note.

Iohn.16.7.

Prou.31.29.

with Christ, to eate his flesh? Nay, when he tooke our flesh vnto him, and was made man, then we were vnited to him in the flesh and not now. Christ tooke our flesh, we take not his flesh, but beleeue that he tooke ours, therfore if you would know whether Christes body be in the Sacrament, I say vnto you as Christ said vnto *Thomas*, touch, feele, and see. In visible things, God hath appointed our eyes to be iudges, for as the spirite discerneth spirituall obiectes, so sense discerneth of sensible obiectes. As Christ taught *Thomas* to iudge of his body, so may we, & so should they: therfore if you cannot see his body, nor feele his body, you may gather by Christs saying to *Thomas*, that he would not haue you beleeue that it is his bodie, for my body (saith Christ) may be seene, & felt. And thus Trāsubstātiatiō is foūd a lyer.

Away to know whether Christs body be in the Sacrament.

Iohn. 20. 27.

Now if you aske me, why Christ calleth the signe by the name of the thing it selfe, I aske thee againe. Mayst thou say when thou seest the picture of the Queene, this is the Queene, and when

Why Christ calleth the bread his bodie.

thou ſeeſt the picture of a Lyon, this is a Lyon: and may not Chriſt ſay when he ſeeth a thing like his bodie, *This is my bodie?*

I ſhewed you before, that euerie Sacrament is called by the name of the thing which it doth ſignifie, and therefore why ſhould we ſtũble at this, more than the reſt? The reaſon why the ſignes haue the name of the things, is to ſtrike a deeper reuerence in vs to receiue this Sacrament of Chriſt reuerently, ſincerelie, and holilie, as if Chriſt were there preſent in bodie and bloud himſelfe. And ſurelie, as he which defaceth the Queenes Seale, is cõuicted of contempt and treaſon to her owne perſon; ſo he which prophaneth theſe Seales of Chriſt, doth not worſhip Chriſt, but deſpiſe him, and that contempt ſhall be required of him, as if he had contemned Chriſt himſelfe. This is the reaſon, why Chriſt calleth the ſignes of his bodie, his body, to make vs take this Sacrament reuerently, becauſe we are apt to cõtẽne it, as the *Iewes* did their Manna.

It

It followeth, *Do this in remembrance of me*, that is, theſe ſignes ſhal be a remẽbrance of my death: when you breake the bread you ſhal remember the wounding of my body; and when you drinke the wine, you ſhall remember the ſhedding of my bloud. If we muſt dõ this in remembrance of Chriſts bodie, which was broken like the bread, it is an argument that his bodie is not there, becauſe remembrance is not of things preſent, but of things abſent; we remember not, but we ſee that which is before vs. This might put the Papiſts in remembrance that Chriſt is not ſacrificed now, when we do but remember his ſacrifice: this is not Chriſtes ſacrifice, but a remembrance of his ſacrifice; he was ſacrificed before, and now it is applied, leaſt his ſacrifice ſhould be in vaine. This was done once reallie, when he offered himſelf vpõ the Croſſe, therfore that offering was called a ſacrifice, becauſe he was ſacrificed indeed; but this offering is called a Sacrament, becauſe it is but a ſigne of his ſacrifice. If Chriſt in this

Verſ. 24.

If Chriſtes bodie were in the Sacramẽt, it were not a Sacrament but a ſacrifice.

Sacrament were offered indeed, then it ſhould be called a ſacrifice as his once offering was: but becauſe it is but a remembrance of his ſacrifice, therfore it is called a Sacramēt. This is not a ſacrifice of Chriſt, but a ſacrifice of our ſelues. Leaſt we ſhould take it to be a ſacrifice of Chriſt, Chriſt himſelfe calleth it a remembrance of his ſacrifice, *Do this in my remembrance.* Here is our worke; as Chriſt hath done, ſo muſt we do, ſo we miniſter, and ſo you receiue: we can giue you nothing but that which we haue receiued from him, as *Paul* ſaith. Therfore if Chriſt did not giue his mortall body which ſtood before them, and could not profit them, nor his glorified body, which was not glorified thē, and when it was glorified aſcended vp vnto heauen, and there abideth, how can theſe iudgling Prieſts make their God again which made them? They can no more turne wine into bloud, and bread into fleſhe, than they can commaund a Gnat to become a Cammel: for it is a greater worke to make God, than to make the world.

world. Therefore as Chriſt ſaith, *When they tell you, here is Chriſt, and there is Chriſt, beleeue them not:* So when they tell you that Chriſt is in heauen, and that Chriſt is in earth, in this place and that place, beleeue them not: for *Elias* aſcention was a figure of Chriſts aſcention, when *Elias* was aſcended, yet ſome ſought for his body vpon earth: ſo though Chriſt be aſcended, yet manie ſeeke his bodie vpon earth: but as they could not finde *Elias* bodie, ſo theſe can not finde Chriſtes bodie, although they haue ſought 300. yeares. But if his bodie were vpon earth, as they ſay, ſhould we handle it and touch it, now it is glorified? After his reſurrection he ſaid to *Marie, Touch me not*, becauſe his bodie was glorified, that is, not to be touched with fingers any more, but with faith. Therefore we read of none which touched his bodie after it was riſen, but onelie *Thomas*, to ſettle his faith. Thus you ſee we need to ſuborne no witneſſes; for euery word in this text which they alledge for Trāſubſtantiatiō, doth

Matth.24.23.

2.King.2.17.

Iohn.20.17.

make againſt Trāſubſtantiatiō, where-by if Antichriſt doth ſignifie thē which are againſt Chriſt, you ſee who may be called Antichriſt. There is no queſtion in popery (except Purgatory the Popes Publican and tasker) about which the Papiſts are at ſuch ciuill warres among themſelues, as about this tranſubſtātiation. They cannot tel whē the chāge beginneth, nor what māner of change it is, nor how long the chāge cōtinueth, ſom hang one way, & ſome another, like the *Midianites* which fought one againſt another. And no maruaile though their cōſciences ſtagger about it: for to ſhew you the right father of it, it was one of the dreames of *Innocentius* the 3. in the yeare of our Lord. 1215. ſo many yeares paſſed before Trāſubſtātiation was named, & thē a Pope ſet it firſt on foot: ſo it came out of *Rome* the grādame of all hereſies, & for want of Scriptures, hath bene defended with fire, and ſword, and ſwallowed moe Martyrs, than all the gulfes of the Papall ſea beſide.

Iudg.7.22.

A monſter of his age.

Now, when the doctrines of men go for

for Scripture, you ſhall ſee how many errors ruſh into the Church: for grant but this to *Innocentius*, as the Papiſts do, that the bread and wine are changed into Chriſtes bodie. Firſt, it will follow, that Chriſts body is not aſcended vp to heauen, becauſe it remaineth vpō earth, and ſo one of the Articles of our faith ſhall be falſified, which ſaith, *He is aſcēded into heauē:* or if he be aſcēded, & deſcended againe, another Article will be falſified, which ſaith, *that he ſitteth at the right hand of his Father*, that is as *Peter* ſaith, he abideth in heauen. Secondly, it will follow, that Chriſt hath not a true body, but a fantaſticall bodie, becauſe it may be in many places at one time: for if his body be in the Sacrament, he muſt needes haue ſo many bodies as there be Sacraments; nay, he muſt haue ſo many bodies as there be bits in euerie Sacrament. Thirdly, it wil follow, that his bodie is diuided from his ſoule, and conſequētly is a dead bodie, becauſe the bread is onely changed into his body and not into his ſoule. Fourthly, it will follow,

Eight abſurdities which follow Tranſubſtantiation.

1 *Acts.* 19. 21.

Rom. 8. 34. *Acts.* 3. 21.

2

3

4

that the wicked and prophane, and reprobate, may receiue Christ as well as the godly, becauſe they haue a mouth to eate as well as the beſt. Fiftly, it will
5. follow, that Chriſtes ſacrifice once for
Heb. 9.28. & 10.12. all was not ſufficient, becauſe we muſt ſacrifice him againe, and breake his bodie & ſhed his blood, as the *Iewes* cru-
6 cified him vpon the Croſſe. Sixtly, it will follow, that the bread being turned into the body of our redeemer, hath a part of our redemption as well as
7 Chriſt. Seauenthly, it will follow, that Chriſt did eate his owne bodie: for all the Fathers ſay that he did eat the ſame bread which he gaue to his Diſciples.
8 Laſtly, it will follow, that a Maſſing Prieſt ſhalbe the creator of his creator, becauſe he makes him which made him: all theſe abſurdities are hatched of Tranſubſtantiation.

Thus when men deuiſe articles of their owne, while they ſtrike vpon the handill, the ſparkes flie in their face, & they are like the man which began to build and could not finiſh it. When I

ſee the Papiſt in ſo manie abſurdities for intertaining one error, me thinks he ſeemeth like a Collier which is grimed with his owne coales. Therefore as in manners we ſhould think of *Peters* ſaying, *Whether is it meete to obey God or men?* So in doctrines we ſhould thinke, whether it be meete to beleeue God or men. Thus you haue heard the author of this Sacrament, *The Lord Ieſus*; the time when it was inſtituted, *in the night that he was betraied*; the manner how it was inſtituted, *after thankes giuing*; the end why it was inſtituted, *for a remembrance of his death*; and the diſcouery of Tranſubſtantiation, one of the laſt hereſies which *Babylō* hatched. Now, they which haue bene Patrons of it before, ſhould do like the father and mother of an Idolater, that is, lay the firſt hand vpon him to ſhorten his life. Thus I end. Thinke what account ye ſhal giue of that ye haue heard.

Act. 5. 29.

Conclusion.

Deut. 13. 6. & 9.

The end of the firſt Sermon.

A TREATISE OF THE LORDES SVPPER.

The second Sermon.

1. Cor. 11. vers. 25. 26. 27. 28.

25 *After the same manner also he tooke the cup, whē he had supped, saying. This cup is the New Testament in my bloud: this do as oft as yee drinke it, in remembrance of me.*

26 *For as often as ye shall eate this bread, and drinke this cup, ye shew the Lords death till he come.*

27 *Wherefore, whosoeuer shall eate this bread, and drinke the cup of the Lord vnworthilie, shall be guiltie of the bodie and bloud of the Lord.*

28 *Let a man therefore examine himselfe,*

and

and ſo let him eate of this bread, and drinke of this cup.

HEre I am to ſpeake of the ſecond ſeruice (as it were) at the Lordes Table, and of that preparatiō which is like the Wedding garment, that euerie man muſt bring vnto this banquet. Theſe wordes are diuerſlie repeated of the Euangeliſtes. Here it is ſaid, *This Cup is the New Teſtament in my bloud.* In *Mathew* and in *Marke*, *it is ſaid. This Cup is my bloud of the New Teſtament.* This is the firſt mētion which Chriſt makes of a Teſtament, as though now his promiſes deſerued the name of a Teſtament, becauſe the ſeale is ſet vnto them, which before this Sacrament was not ſealed, but like a bare writing, without a ſignet. This word Teſtament, doth implie a promiſe, and therefore teacheth vs, that the Sacrament doth confirme & ſtrengthen, & nouriſh our

Matth.26.28. Mark.14.24.

faith, becauſe it ſealeth the promiſe which we ſhould beleeue.

Here is to be noted, that Chriſt doth not onely ſpeake of a Teſtament but he calleth it a *New Teſtamẽt*, which words neuer met together before, as though the Law were for the old man to mortifie him, and the Goſpel for the new man to comfort him againe: or, as if the old Teſtament had ſo waſht her face, and chaunged her apparell at Chriſtes comming, that one would not thinke it the ſame, but a New Teſtament, becauſe euẽ now ſhe was ſhadowed with a thouſand Ceremonies, & now they are gone from her, like a myſt at the Sunne riſing. As Chriſt calleth loue a *New Commandement*, becauſe he renewed it like a Law worne out of memorie, ſo he calleth the promiſe of ſaluation a New Teſtament. Becauſe as it was renewed to *Sem*, and after renewed to *Abraham*, and after renewed to *Dauid*, ſo now he renewed it againe: which ſhoulde bee alway new and freſh vnto vs. Euerie Teſtament is confirmed

Iohn.13.34.

firmed with bloud; the old Teſtament was confirmed by the bloud of Goates, and Bullockes, and Rammes, but the New Teſtament is confirmed by the bloud of Chriſt, *My bloud* (ſaith Chriſt) *is the bloud of the New Teſtament*: nay *This Cup* (ſaith Chriſt) *is the New Teſtament*. You may ſee thē that they may gather as well out of Chriſtes wordes, that the Cup is the New Teſtament, as that the Wine is his bloud. For Chriſt ſaith, *This Cup is the New Teſtament*, as well as he ſaith, *This Wine is my bloud*, or *this bread is my bodie*. Beſide, when Chriſt ſpeakes of a New Teſtament, he implieth, that the old Teſtament is fulfilled, the Sacrifices, and Ceremonies of the Law, did ſignifie Chriſt before he came, therefore they are fulfilled in his comming, no mo Sacrifices, no mo * Ceremonies, for the truth is come. Sacrifices and Ceremonies are honorably buried with the Prieſthood of *Aaron*, let them reſt, it is not lawfull to violate the Sepulchers of the dead, and take their bodies out of the earth,

*Heb.*9.18.

*Matth.*26.28.

*Luke.*22.20.

*Heb.*8.13.

*For types and figures.

1.Sam.28.14. as the Witch would raiſe *Samuell* out of his graue. Therfore they which retaine Ceremonies, which ſhould be abrogated, reliques of Iudaiſme, or reliques of Papiſme, may be ſaid to violate the ſepulchers of the dead, and diſturbe the deceaſed, like the Witch, which preſumed to raiſe *Samuell* out of his graue.

This Teſtament is called a Teſtament in bloud, becauſe the Teſtament & will of a man is confirmed, when the man is dead; ſo Chriſt cõfirmed his Teſtament by his death. *Moſes* ſaith, that Leuit.17.11. *life is in the bloud*, ſo the bloud of Chriſt is the life of this Teſtament. If Chriſtes bloud had not bene ſhed, this Teſtament made vnto vs had bene vnprofitable, as the Teſtamẽt of a Father is to his Sonne, if the Father ſhould not die but Heb.9.22. liue. Therefore the Apoſtle ſaith, without ſhedding of bloud there is no remiſſion of ſinnes. Therfore the Teſtament or couenant of the remiſſion of our ſinnes, is called the Teſtament in bloud; the bloud of Chriſt is the ſeale of the Teſtament, which we haue to

ſhew

ſhew vnto God for the remiſſion of our ſinnes, and the two Sacramentes are a ſeale of that bloud, to witnes that it was ſhed.

Agayne, this is a matter regarded in Teſtamentes and Willes; to the Teſtament of him that is dead, no man addeth or detracteth, but as the Teſtator made it, ſo it ſtandeth without alteration: ſo ſhould this Teſtamēt of Chriſt, and this Sacrament of Chriſt, no man ſhould alter it now he is dead: for he which addeth or detracteth hath a curſe in Gods booke. Therefore Chriſt when he inſtituted this Sacrament, commanded, *doe this*, that is, do as I do, leaſt they ſhould ſwarue one whit from his owne manner: yet how many gaudes haue the Papiſtes added to it, that he which had heard Chriſt ſay, *Do this in remembraunce of me*, and ſhould ſee how they handle the matter in their Maſſe, could ſee nothing to remember Chriſt by, but a vayle to hide Chriſt from him. Therfore this commandement was repeated agayne when he gaue the wine, *Do this*,

Deut. 4. 2. *Reuel.* 22. 18.

The Popiſh receiuing vnder one kinde confuted.

&c. as he commaunded them to eate the bread in remembraunce of him, so he commandeth them to drinke the wine in remembrance of him: nay, he speakes more precisely of the wine than of the bread; for he sayth of the wine, *Drinke you all of this*, which he saith not of the bread. Surely Christ did foresee that some proud heretickes would do otherwise after him, euen as it is come to passe: for the Papist doth breake this Commandement of Christ, as flatly as *Saul* brake the commandement of *Samuell*. *Samuell* commaunded him to kill the fat & the leane: *Saul* killed the leane, but not the fat; so Christ commandeth to receiue bread and wine, they teach to receiue bread, but not wine: Christ saith, *Drinke you all of this*, they say drinke not all of this: Christ gaue the bread and wine to all, they giue the bread to all, & the wine to some: their Priestes receiue all, but the people must content themselues with halfe: the Priest eates and drinkes, but the people must not drinke for spilling on their clothes. Is this the

Mat.26.27.

.Sam.15.9.

Church

Church which cannot erre? Doe they thinke to hemme Chriſt in their Maſſe, and ſhut his ordinaunce out of their Maſſe? The Souldiers diuided Chriſtes coate, but theſe diuide his bodie, and ſeparate the bread and wine which Chriſt hath ioyned. *Paule* ſpeaketh of heretikes which taught, *Touch not, taſt not, handle not:* ſo theſe ſay, touch not, taſt not, handle not, when they ſhould ſay, Touch, and taſt, and handle. Of all hereſies either old or new, there is none ſo iniurious to the common people, as the paſture of ſhauelings Poperie, for they may not read the Scriptures; they may not come to Councels; they may not examine that which is taught thē; they may not be buried without a mortuarie; they may not drinke at the Communion, as though their Prieſtes were their Lordes. Therefore we may ſay as a Heathen did, *There is no charitie in the Papiſtes Sacrament*, becauſe like *Ananias*, the Prieſtes keepe backe that which they ſhould diſtribute, and mangle the Sacrifice as though *Ely* his Sonnes had

Mat.27.35.

Col.2.21.

How the Papiſh Prieſtes do iniure the people.

1
2
3
4
5

Act.5.2.

left their hooke to the Maſſing Friers.
1.*Sam.*2.13. Thus that ye may know who ſucceede the Phariſies, they haue fulfilled that which the Phariſies did, that is, *By their owne Commaundmentes they haue made*
*Mar.*7.13. *the Commaundement of God of no effect.* For whereas the purpoſe of Chriſt was to tye our faith wholly to himſelfe, that we ſhould not ſeek for any thing without him, knowing that the maintenãce of this life hath neede both of meat and drinke, to teach vs that all ſufficiencie is in himſelfe, by bread and wine he ſheweth, that he is in ſtead both of meat and drinke, that is, in ſtead of all: which ſignification is taken away where the wine is not giuen as well as the bread. Therefore as it is ſayd of a horrible and
*Iudg.*19.30. odious crime, *Conſider the matter and giue ſentence*: ſo I wiſh all to conſider this Innouation, and giue ſentence of it. Can there be any clearer contradiction to the Word, or bolder checke to Chriſt, than when he ſayth, *Drinke you all of this*: to ſay, drinke not all of this?
*Gene.*2.17. It is euen as when God ſayd, *Ye ſhall dye*, the

the deuill ſayd, *ye ſhall not dye*. Shall we go now to a Councell; or a Father, or a Doctour to inquire whether this doctrine be like Chriſts doctrine? I do verily thinke that none here is ſo ſimple but that he ſeeth, that if any thing can be contrarie to Chriſtes ſpeech, this is contrarie to it: But this is onely their detraction from the Sacrament.

Now you ſhall heare their additions to the Sacrament, looke vpon their veſtures, and their geſtures, and their Altars, and their pix, and their incenſe, and their beckes, and their nods, and their turnings, all this is more then Chriſt did, and therefore the Prophet may ſay agayne, *Who hath required this of you?* *Eſay.1.12.* Did Chriſt commaund you to do more then he did, and not do as he did? Therfore let them which haue eyes to ſee, be thankefull for their light, when they heare how blind they were, whom God gaue ouer to be ſeduced.

The fruit of this Sacramẽts is noted in theſe wordes, *Which is broken for you,* *Verſe.24.* *which is ſhed for you*, that is (as *Matthew*

Mat.26.28. interpreteth;) *shed for the remission of*
Gene.1. *sinnes.* As al was made for vs, so all which
Christ spake, he spake for vs, and all
2.Cor.4.15. which Christ did, he did for vs, and all
which Christ suffered, he suffered for
vs, that the sinnes of men might be for-
giuen, and yet so fewe apprehend this
benefite, that the way to heauen is cal-
Mat.7.13. led *a narrow way*; as though all these
paines did ransome but a small number,
and certaine order of men. All are not
saued by Christes death, but all which
are saued, are saued by Christs death: his
death is sufficient to saue all, as the sunne
is sufficient to dighten all: but if any
man winke, the Sunne will not giue
him light: so, if any man contemne, and
will not receiue, Christ will not thrust
him into Heauen, but euerie man shall
haue that which he chooseth (as *Dauid*
Psal.119.17. sayth) *Blessing to him that loueth blessing,*
and cursing to him which loueth cursing.
There wants not a hand to giue, but a
hand to take. *I would* (saith Christ) *but*
Mat.23.37. *you would not.* Stretch forth thy hand,
and here is Christes hand, which takes
Gods

Gods hand, and mans hand, and ioynes them together, and then the remiſſion of ſinnes is ſealed. This is the will and Teſtament of Chriſt.

He had no goods, nor lands, nor money, to giue by his Teſtament. A rich man when he dyeth, beſtoweth the money which he hath gathered, and forgiueth many debts which are owing him, but Chriſt had nothing to giue, nor any thing to forgiue. The Lord of all had leaſt of all, and he might ſay like his ſeruannt *Peter*, *Golde and Siluer haue I none*, no not a graue to burie his bodie in, but the graue which *Ioſeph* made for him ſelf, ſerued to bury Chriſt. His Father was a Carpenter, but neuer made any houſe for himſelfe: his Mother lay in a ſtable for want of a Chamber: his Diſciple was fayne to borrow twentie pence for him of a fiſh: therefore when one offered, *Maſter, I will ſollowe thee*, thinking to gayne by his ſeruice, like them which retaine to noble men; hee replyed vnto him, *The Foxes haue holes, & the fowles haue*

Act.3.6.

Mar.15.46.

Math.13.55.

Luke.2.16.

Mat.17.27.

Luke.9.57.

neſtes, but the ſonne of man hath not a houſe to hide his head: ſhewing, that the beaſts and fowles were richer than he, therefore when he had nothing to giue, hee gaue himſelfe, and when he had no debters to forgiue, he forgaue his enemies: what then, this is a poore & weake Teſtament, which gaue nothing; oh the goodlyeſt teſtamēt that euer was made, for it bringeth to vs the remiſſion of ſinnes. Is it ſuch a matter to forgiue ſinnes? Yea, the greateſt benefite in all the world, nay, a greater benefite then all the world: for thus it ſtoode, thou hadſt committed high treaſon againſt the Queenes perſon, thou art detected, apprehended, accuſed, conuicted, and condemned vpon it, to be hanged, and drawne, and quartered, & thy quarters to be ſet vp for a ſpectacle, like a carkaſſe which thou haſt ſeene hanging vpon a gibbet, and the crowes pecking vpon it. What a horror, and ſhaking to thy minde to thinke of that day, when all theſe torments, and ſhame, and feare ſhall ſurpriſe thee at once, which would make

Luke.23.34.

A ſimilitude of mās ſtate.

make thee quake and tremble if thou shouldst see but another so dismembred before thy face? Thou hast no comfort now but this, when I haue suffered I shall be free; before to morrow at this time all my paine will be past, though my shame continue and my children be beggers. What grace, what fauour, what mercie, now, to pardon thee all this, and saue thy life, and set thee at libertie, as though thou haddest neuer offended? Soul and thou, and euerie one here had committed treason against the King of Kings, and stood condemned for it, not to suffer and then to be free, like those which breake the lawes of men, but to suffer and suffer, and euer to suffer all that the deuils would heape vpon vs. Then came the mercie of God for Christ which shed his bloud, like an vmpire betweene God and vs, and said as *Esaiah* said to *Hezekiah*, *Thou shalt not dye but liue*, loose him, let him go, for he is myne. So we were stayed like the widdowes sonne, when hee was carried to his graue.

*His wordes are not so, but the effect of his wordes. 2. *King.* 20. 1. *Luke.* 7. 15.

This is the benefit of Christs death, and this Sacrament is the remembraunce of it, and therefore whensoeuer we receiue it, this addition commeth with it, *which is shed for the remission of sinnes:* our fault was so haineous and grieuous, that no ransome could countervaile it, vnlesse God himselfe had suffered for vs. Being in this extremitie, neither man, nor Angell offered his life for vs, but the Prince himselfe, which should haue crucified vs, came to be crucified of vs, for vs, that we might say with stedfast fayth, *I beleeue the remission of sinnes*, not the satisfaction of sinnes, but the remission of sinnes. Marke this distinction against Popishe merites of workes, or penaunce. Christ hath satisfied, & not we, we are remitted and not Christ: therefore we say in our Confession, *I beleeue the remission of sinnes*, which I may call the mercifull Article, because it is the quintessence and sweetnesse of all the twelue. Therefore who but Antichrist durst deprane it? If there be a satisfaction for our sins by our workes,

Mat.26.28.

The mercifull Article.

or by our Pilgrimages, or by our Maſſes, or by our penaunce, let Chriſt neuer be called a forgiuer, but an exchaunger like the Pope, which ſelleth his pardons. Wretched creatures which will not receiue the Lord when he comes to their doore. Chriſt ſaith, *take for nothing*, Reuel. 21.6. and they ſay no, we will not take, but buy. Vile baſe miſerable men diſdayne to take grace of God without ſatisfaction, but they will cope with the Lord, and giue him ſo many Pilgrimages, faſt ſo many dayes, heare ſo many Maſſes, and pay ſo many workes for it, vntill they haue done as much good as they haue done euill. Our ſinnes are infinite, and God is infinite, but our workes are finite in number and meaſure, how can they anſwere then to that which exceedeth number and meaſure? Therefore be content with *Ioſephs* brethre to take your money againe, & ſay that you haue corne for nothing, that is, you are ſaued for nothing, or elſe when you ſay, *I beleeue the remiſſion of ſinnes*, you lye vnto God, becauſe you do not beleeue Gene. 42.25.

the remission of sinnes, but satisfaction for sinnes, like the Papistes.

Verse.26. It followeth, *As often as ye shall eate this bread, & drinke this cup, ye shall shew the Lordes death till he come.* Here are three inuincible arguments against Popish Transubstantiation, like the three witnesses vnder which euerie word doth stad. First we are said to *eate bread*, then it is not flesh but bread. Secondly, we are said *to shew the Lordes death*, then it is but a shew or representation of his death. Thirdly, it is said, *vntill he come*, if he be to come, then he is not come; if he be come, how can we say, vntill he come. The effect of this verse was shewed in these wordes, *Doe this in remembraunce of me* for to say, *Doe this in remembraunce of me*, and to say, *so oft as you do this, you shewe my death*, is much at one: so that if you call this Sacrament a shew of Christes death, as it is called here, then it is not Christ; or if you call it a remembrance of Christ, as it is called there, yet it is not Christ, but a shew, or remembraunce of Christ: but this is such

Three argumets against Transubstãtiatiõ in one verse. Deut.17.6.

ſuch a ſhew, and remembrance, that the next verſe ſaith, *Whoſoeuer receiueth it vnworthily, is guiltie of the body and blond of Chriſt.* *Verſe 27.*

Will ye know who receiueth vnworthily: In verſe 29. *Paule* ſaith, he diſcerneth not the Lordes bodie: that is, which putteth no difference betweene this bread and other, but eateth like a childe, the meat which he knoweth not: and after the bread ſeemeth ſtones to him, and the wine poyſon, becauſe his conſcience telleth him, I haue receiued vnworthily, before I could ſay like *Dauid, My heart is prepared. My ſheepe* (ſaith Chriſt) *know my voyce*: as they diſcerne Chriſts words, ſo they diſcerne Chriſtes bodie, and therefore ſo often as they come to the Lords Table they ſeeme to come into the Lordes preſence: there they greete and kiſſe and imbrace one another with affections, which none cā know, but they that feele, like *Iohn*, which leaped in the wombe, ſo ſoone as Chriſt came neare him? *Ioh.* 10. 27. *Luke.* 1. 41.

What it is to receiue vnworthily.

Will ye know beſide, what it is to be

How receiuers may be guiltie of Christes death.

guiltie of the body and bloud of Christ? euen as *Iudas* was guiltie for betraying him, and *Pilate* for deliuering him, and the *Iewes* for crucifying him; so they are guiltie which receiue this Sacrament vnworthily, as *Pilate* and *Caiphas* and *Iudas* were. If they be guiltie of Christs death, they are guiltie of their owne death too, as if they had committed two murthers; and therefore *Paule* sayth after, that many of the *Corinthians* dyed onely for the vnworthy receiuing of this Sacrament. As the word is the sauour of death to them which receiue it vnworthily, so the Sacrament is the sauour of death to thē which receiue it vnworthily: it neuer goeth into their mouth, but they are Traitors *ipso facto*, and may say to Hell, this day I haue taken possession of thee, because I am guiltie of Christes bloud. Therefore it followeth immediatly, *Let a man examine himselfe before he eate of this bread, or drinke of this wine*, as if he should say, if he which receiueth this Sacramēt vnworthily, be guiltie of Christes death, like

Mar. 14. 44. *Mar.* 26. 15. *Mar.* 15. 15.

Verse. 30.

1. *Cor.* 2. 16.

How we should be prepared before we come to the Lordes Table.

like *Iudas* which hanged himselfe: if these signes be receiued to saluation or damnation like the word, the next lesson is, to examine your selues before you receiue, least you receiue like the sonne of perdition, which swallowed the bread and the deuill together. Therfore, *Let a man examine himselfe, and so let him eate*: that is, let him examine first, & receiue after: for if we should receiue the bread of the earth reuerently, how should we receiue the bread of heauen? When *Iehonadab* came to *Iehu* his chariot, he sayd, *Is thy heart vpright as my heart is toward thee?* So when we come to the Lords Table, he would haue our hearts vpright to him, as his heart is to vs, for who feasteth his enemies and mockers? The golden Ring sitteth highest at our table, but the wedding garment sitteth highest at this Table. It is safer eating with vnwashen handes, than with an vnwashē hart. The *Iewes* were taught to chuse the Lābe of the Passeouer on the tenth day of the first moneth, in which moneth they came out of *Egypt*: and

*Iohn.*13.27.

1. *Sam.*9.13.

2. *King.*10.15

*Iames.*2.2.

Exod. 12. 3. & 6. on the fourteenth day after, they were taught to eate him; so they had foure dayes respit betweene the choosing, and the killing, to prepare and sanctifie themselues for the Passeouer, which was a signe of the Lordes Supper. This admonished them, that the matter now to be performed, was verie waightie, and therefore they were deepely to consider it, for now was the action, & summe of all saluatiō in handling: if they did prepare themselues so before they did receiue the figure of this Sacrament, how shold we be prepared before we receiue the Sacramēt it selfe? Therfore as *Iosiah* 2. Chron. 35. 6. commanded the *Leuites* to prepare the people: so *Paule* aduiseth the people to prepare themselues, that is, to examine whether they haue faith, and loue, & repentāce, before they come to this feast. By this all may see, first that *Paul* would haue euerie lay man so skilfull in the Scripture: that he be able to examine himself by it, for this admonition is not to the which minister the sacramēt, but to all which receiue the sacrament. And

All are bound to know the Scriptures.

the

the rule by which we muſt examine our ſelues, is the law which we ſhould obey; therfore if the rule be vnknowne, the examination muſt be vndone. Our doctrine muſt be examined by the doctrine of the Prophets and Apoſtles; *Act.17.11.* our prayers muſt be examined by the ſixe petitions of Chriſts prayer; our beleefe muſt be examined by the 12. Articles of faith; our life muſt be examined by the ten Commandements of the Law. Now, he which hath his Touchſtone may trie gold from copper, but he which hath it not, takes one for the other. Therfore, before *Paules Examine*, you had need to learne Chriſts *Search*, *Search the Scriptures*, and they wil lighten you to ſearch your ſelues. This is the doctrine with which I will end and the neceſſarie point for which I chuſe this text; to teach you (if I could) that Chriſtian Art how to examine your ſelues.

Note. *Exod.20.1. &c.* *2.Cor.13.5.* *Iohn.5.39.*

Let a man examine himſelfe before he eate. Here is firſt an examination. Secondly, an examination of our ſelues. Thirdlie, an examination before we

Verſ.28. The diuiſio.

come to the Sacrament. Touching the first, here *Paul* saith, *Examine your selues*, but in 2. *Cor.* 13. he doubleth his charge, *Proue your selues*, and againe at next word, *Examine your selues*; as if he should say, this worke must be done when it is done, because it is neuer throughlie done, and therefore we must double our examination, as *Paul* doubleth his counsell. If a mā suspect his enemie, he will trie him with a question, if that will not search him, he will put forth another; if that be spied, he will moue another, like one which putteth diuers keyes into a locke vntill it open. So he which examineth, must trie and trie, proue and proue, search and search, 2. *Cor.* 11. 14. for the Angell of darkenesse is like an Angell of light, and we haue no way 1. *Iohn* 4. 1. to discouer him, but that of *Iohn*, *Trie the spirites*. God examineth with trials, the diuell examineth with temptations, the world examineth with persecutions: we which are thus examined, had need to examine to. If any man skill not what *Examining* meaneth, the

verie

verie word *Examine*, is ſo pregnant, that it prompteth vs how we ſhould examine; for it ſignifieth to put our ſelues vnto the Touch-ſtone, as if we would trie Gold from Copper. Therefore one ſaith, that Examination is the eye of the ſoule, whereby ſhe ſeeth her ſelfe, and her ſafetie, and her danger, and her way which ſhe walketh, and her pace which ſhe holdeth, and the end to which ſhe tendeth: ſhe lookes into her glaſſe, and ſpieth euerie ſpot in her face, how all her graces are ſtained, then ſhe takes the water of life, & waſheth her blots away. After, ſhee lookes againe, and beholdeth all her giftes, her faith, feare, loue, patience, meekenſſe, and marketh how euerie one doth floriſh, or wither. If they fade and decay, that ſhe feeleth a conſumption, then ſhe taketh preſeruatiues, and reſtoratiues of prayer, and counſell, and repentance, before the ſickneſſe grow: thus euery day ſhe letteth downe a bucket into her heart, to ſee what water it bringeth vp, leaſt ſhe ſhould corrupt

A deſcriptiō of true examination.

within, and perish sodainly.

To heare, and read, pray, and fast, and communicate, is a worke of many, but to examine those workes, is the fashion
Iere.8.6. of few, and therfore *Ieremie* cõplaineth, *No man saith, what haue I done?* as if he should say, no man examineth himselfe: and therfore in al the Scripture it is said
Iob.9.28. but of one, *that he feared all his works*, as though he durst not thinke, nor speake, nor do any thing before he had examined what it was, from whence it came,
Matth.13.44. and whether it went: so the more precious treasure is deeper hid in the groũd.

The second point is, to *Examine our*
1.Thess.5.21. *selues*, *Paul* saith, *Trie all things*, much more should we trie our selues. The
Matth.13.25. good sower doth sow his owne ground, but the bad sower doth sow another mans ground, as the diuell did. The Di-
Matth.26.22. sciples of Christ said, *Master, is it I?* not Master, is it he? The Disciples of *Iohn*
Luke.3.10. asked, *Master, what shall we do?* not Master, what shall they do? we must obey some, and heare others, and admonish others, and loue all, but examine our selues.

ſelues. That which we applie vnto others, the Apoſtle applieth vnto our ſelues; for when we ſpeak of an examiner, we intend one which examineth other: when we ſpeake of an accuſer, we intend one which accuſeth other: when we ſpeak of a Iudge, we mean one which iudgeth others, but the Scripture crieth, *Examine thy ſelf, accuſe thy ſelfe, iudge thy ſelfe*, that is, be not curious to ſearch a mote in thy brothers eye, but pull out the beame which is in thy owne eye. This doth ſhew that they which ſit in Gods chaire to iudge others, commonly haue greater faultes themſelues, than they whom they vſe to iudge: and therfore Chriſt calleth their fault a beame, and the others a mote. This made *Dauid* ſay, *Examine thy heart*, thy heart is thy owne heart, therefore thou muſt examine whether thou pray, whether thou watch, whether thou faſt; and not whether he pray, whether he watch, as the Phariſie examined the Publica, leaſt thou haue *Peters* checke: when he examined what *Iohn* ſhould do, Chriſt ſaid,

1. Cor. 11. 13.

Matth. 7. 3.

Pſal. 4. 4.

Luke. 18. 11.

Iohn.21.22. *What is that to thee? follow thou me.* Thou art a priuate man, and hast a priuate examination, therfore let thy question be, *What haue I done?* and make thy Anatomie of thy selfe.

See beloued, we may not beleeue our selues before we haue examined our selues: for we are false hearted; and the notablest cosiner that deceiueth most, for one time that he deceiueth others, ten times deceiueth himselfe. Because the flesh is a wylie seruant, and will lye like *Gehezi* to his own master, and face him that it hath not sinned, when it cōmeth from sinne: therefore as *Elisha* examined his seruāt, so the soule must examine her seruant; that is, man must be ielous of himselfe, and take himselfe for a lyer, for a flatterer, for a dissembler, vntill he be throughly acquainted with himselfe; for no mā is so often beguiled, as by himselfe, by trusting his double heart, and taking his owne word without further triall. If *Paul* had bid vs examine others, we would haue sifted thē like Sathan, *Sathā hath desired to sift thee,*

2.King.5.25.

2.King.5.26.

Luke.22.31.

thee, saith Christ to *Peter*, so we haue a desire to sift others: euen *Peter* which was sifted of Sathan, longed to sift *Iohn*, and know what he should do, before he harkened to his owne charge. Therefore the helpe of examination is a needfull preseruatiue, although we were as sound as *Peter*. They which are suspected of a crime do not examine themselues, but are examined of others, least they should be partiall; but a Christian must examine himselfe of his crime, and be his own iudge, his own accuser, & his own condemner: for no man knoweth the spirite of man but the spirite which is in man, which will condemne him if he be guiltie, and tell him all that he hath done, and with what minde he did it, & what he deserueth for it. This is the priuate araignement, or close Sessions, when Conscience sits in her chaire to examine, and accuse, and iudge, and condemne her selfe, because she will not be condemned of God. 1.Cor.2.11.

Thus holie men haue kept their Sessions at home, and made their hearts

the foreman of the Iurie, and examined themselues as we examine others, the feare of the Lord stood at the doore of their soules, to examine euerie thought before it went in, and at the doore of their lips, to examine euerie word before it went out, whereby they escaped a thousand sinnes which we commit, as though we had no other work. So thou shouldest sit in iudgement of thy selfe, and call thy thoughts and speeches and actions to giue in euidence against thee, whether thou be a Christian, or an Infidell, a sonne or a bastard, a seruant or a rebell, a Protestant or an hypocrite; if thou finde not faith, nor feare, nor loue, nor zeale, when thou examinest thy selfe, let no man make thee beleeue that thou art holy, that thou art sanctified, that thou art a Christian, that thou art a beleeuer, that thou art a Gospeller, because thou art worse than thou seemest thy selfe, for euerie man is partiall to himself whē he is most humbled. Therefore if my heart tell me that I do loue God, whom shall I beleeue before my selfe?

elfe? As *Salomon* ſaith, *No man can ſearch the heart of the king*: ſo *Paul* ſaith, *No man knoweth the ſpirite of any man, but the ſpirite which is in man*, that is, no man feeleth the heart of man ſo well as himſelf. And yet himſelfe, although he haue liued with it euer ſince he was borne, doth not know his owne heart vnleſſe he examine it narrowly, no more than he knoweth his owne bones, or his vaines, or his ſinewes, or his arteries, or his muskles, how many are in his body, or where they lye, or what they do. This ſeemes ſtrange that a man ſhould not know his owne heart, yet it is true that the beſt of vs al doth not know his own heart, though he haue dwelt with it frō his mothers wombe. For Chriſt ſaith to his diſciples, euen to his diſciples, *You know not of what ſpirite you are*, that is, you think better of your ſelues thā you are, and know not what the clocke ſtriketh within. There is a zeale without knowledge, and there is a knowledge without zeale; there is a faith without obedience, and there is an obedience without faith; there is a loue without

Prou. 25. 3.

1. Cor. 2. 11.

Luke. 9. 55.

feare, and there is a feare with loue, and both are hypocrites. Therefore as *Dalilah* searched where *Sampsons* strength lay, so let euery man search where his weakenesse lyeth, and alway be filling the emptie gap.

Iudg. 16.6.

3 Now this examination must go before vs to the Sacrament. Euerie meate worketh according as it is digested, and this meate worketh according as it is receiued. Therefore when Christ had taught what we should do in receiuing the Sacrament, now *Paul* sheweth what we should do before we receiue the Sacrament, *Let a man examine himself*. But some will come before they examine themselues, and therfore as the Priestes of the Law, had authoritie to put by lame and blind sacrifices, so the Ministers of the Gospel haue power to put by lame and blind receiuers, and he which doth not so, giueth a sword into their hands to kill thēselues. If the Pastor would vse this examination duely, it were the onely way to make euery one examine himselfe, least he be put by like *Non proficiens*. As

Iephtah

Iphrah discerned the *Ephramites*, because when they should pronoūce *Shibboleth*, they pronounced *Sibboleth*: so all which cannot pronounce Christ, that is giue a reason of their faith, are to be thrust from this Table.

There is a hearing, and a preparatiue before hearing. There is a praying, and a preparatiue before praying. There is a receiuing, and a preparatiue before receiuing; which if it be wanting, the receiuer receiueth vncomfortablie, the prayer prayeth idlie, the hearer heareth vnfruitefullie, like those which eate before hunger, and drinke before thirst. *Luke.8.18.* *Eccle.4.17:*

This preparatiue before hearing and praying, and receiuing, doth signifie, that there is a kinde of Phisicke in these three, for preparatiues are ministred alwayes before Phisick, & as the preparatiue which goeth before, maketh way to the Phisicke, or else it would do no good, but hurt: so vnlesse examination go before the Sacrament, we scale vp the threatnings which are written against vs, in stead of the promises which are

made vnto vs, for the Sacramẽt is a seale, and therfore sealeth good or euill, as euerie other seale doth.

Luke.1.76. The preparatiue before we receiue, is to *Examine.* As *Iohn* was the forerunner of Christ, so examinatiõ is the forerunner of the Sacrament, like the harbinger, which rideth before to prepare the roome. The second examination

Iob.1.5. For, if *Iob* commanded his sonnes to sanctifie themselues before they did come to his sacrifice, how should we sanctifie our selues before we come to Christes Sacrament, wherein we are commaunded to do as the Lord himselfe did which instituted it? It is said, that the Chamber wherein Christ did

Luke.22.12. institute this Sacrament was trimmed; the Chamber wherein the Apostles receiued this Sacrament was trimmed: If *Iudas* Chamber, his inner Chamber had bene trimmed so to, he had receiued this Sacrament with as much comfort as the other Disciples did: but because his heart was not trimmed, therefore he was the first which was condemned for the vnworthie receiuing of this Sacra-

Gen.3.6. ment. *Adam* did not thinke that death had

had bene in an Apple, ſo you would not thinke that death ſhould be in bread: but as a coale hath fire in it beſide the coale it ſelfe, which fire doth either warme or burne; ſo this meate hath another meate in it beſide that which is ſeen, which doth either ſaue or deſtroy: therefore he which commeth to this ſpirituall meate, muſt examine whether he haue a ſpirituall mouth, as well as a carnall mouth, or elſe he ſhall receiue no more than he ſeeth, and that which he ſeeth not ſhall deſtroy him. *No man* (ſaith Chriſt) *putteth new wine into old veſſels, leaſt the veſſels breake and the wine leake.* This Wine is new Wine, therefore put it into new veſſels, holie veſſels, ſanctified veſſels, or elſe it will leake forth and breake the veſſell, and thou ſhalt haue no more taſt of it, than while ỹ reliſh of bread is in thy mouth. When Chriſt commeth to our houſe, ſhall we not looke whether our Chamber be trimmed, as the Chamber was trimmed againſt his comming to the Paſſe-ouer? But how ſhal we trimme it? *Mar.* 2, 22.

When a man takes an office, he exa-

mineth his ſubſtance: when he takes a trade, he examineth his skill: when he goeth to fight, he examineth his ſtrength, but theſe wants are no wants when he goeth to the Sacrament. Wilt thou know now vpon what articles thou muſt inquire at that time, that is, how thou ſhouldeſt examine thy ſelfe?

1. Theſſ. 5. 16. As ſome prayer may be at all times, and ſome reioycing may be at all times; ſo ſome examination is at all times.

Iob. 9. 28. Thus *Iob* examined himſelfe euerie day, nay, euerie houre, becauſe he ſcanned all that he did.

But there is a ſpeciall examination before the Sacrament, becauſe it is the bread which is receiued to ſaluation, or

1. Cor. 11. 29. damnation, becauſe it is the feaſt, to which whoſoeuer commeth without his wed-

Matth. 22. 11. ding garment, ſhalbe caſt into vtter darkneſſe, becauſe it is a ſeale which ſealeth a curſe or a bleſſing. Therefore hauing obſerued that examination is the neceſſarieſt leſſon in Chriſtianitie, and leaſt knowne thereof, I haue ſtudied ſince my Sermō to lay downe three examinations which you ſhould vſe at all

times,

times, and a ſpeciall examination, for the Communicants Catechiſme, which leadeth immediatly to the Sacrament as a gueſt is handed to the Table. In the firſt examination I wil ſhew thee a rule how thou ſhalt trie others ſpirites, and how thou ſhalt trie thine owne.

Thou ſhalt trie ſtraunge ſpirites by their manner of ſpeaking, plainlie, or doubtfullie, boldlie, or fearefullie, therefore we read that the oracles of the heathen had a double meaning, and that the falſe Prophets neuer ſpake boldly, but where their patrons were readie to fleſh them. 1. *King.* 22. 11.

1 The firſt examination vpon the markes of true ſpirits & the falſe, in our ſelues or other.

By the proportion of faith: for euerie hereſie is contrarie to ſome article of our beliefe, as euerie ſinne is againſt ſome of the ten Commandements. 2

By the euent of their ſpeaches: for they take not effect, as it is ſaid in the 18. of *Deut.* and therefore they are called falſe Prophets. 3 *Deut.* 18. 22. *Matth.* 7. 15.

By their fruits: for none of the falſe Prophets were good men. 4 *Matth.* 7. 16.

By their ſucceſſe: for if they be not of God, they will come to nought, as the 5

Arians and *Manichees* and *Pelagians* are vanished, as if they had neuer bene, so time shall weare out euerie doctrine that is not truth. This is thy rule to trie others spirits.

1 Thou shalt trie thine owne spirit by the motions that it hath to good, or euil. For as a good stomake turneth all that it eates, into good nutriment, and a bad stomake turneth all that it eates into raw humors: so a good minde conuerteth all that it heareth, & all that it seeth, and all that it feeleth, vnto some profite, but a bad minde maketh a temptation of euery thing: therfore it is said, *To the cleane all things are cleane*, and so, to the vncleane nothing is cleane; that is, they defile themselues with euerie thing.

Rom. 14. 14. Titus. 1. 15.

2 Secondly, by the first cause, or preparation which thou haddest vnto it. for whatsoeuer it be, thy thoughts will be where thou louest: to verefie that saying, *Where a mans treasure is, there will be his heart*, for lightlie, the beginning is a picture of the end, and the act is like the thought which set it a worke.

Matth. 6. 21.

Thirdly,

Thirdly, by the manner of the conſolation in it, whether it be of knowledge, or ignorance, whether it be conſtant, or mutable, calme, or boyſterous, ſimple or mixt; for as a cleare fountaine yeeldeth cleare ſtreames, ſo a pure heart hath pure ioyes. 3

Fourthly, whether it bring to Chriſt, or take any thing from him to thy ſelfe, like al the parts of Popery, which mangle his honour either to Angels, or to Saints, or to Pope, or to Images. If it abide all theſe queſtions, and draw thee not from any good, then thou mayſt ſay, it is from God, water the ſeede O Lord, which thou haſt ſowne. This is the fruite of thy firſt examination. In the ſecond, by making thee diſcerne whether another be a Chriſtian, I will teach thee to know whether thy ſelfe be a Chriſtiã, which that thou mayſt reach to, obſerue this direction, and thou ſhalt ſee of what ſide thou art. 4

The ſecond examinatiõ vpõ the differences betweene the wicked and the godly.

It muſt needes be, that they which walke to contrarie endes, ſhould go diuers wayes: therefore there be mo differences betweene the children of God,

And the children of the world, than there be betweene men and beasts.

1 First, they are distinguished in *Will*: for the wicked striue to bring Gods wil
Num.22.19. to their will, like *Balaam*, which when he had an answere, stayed for another; but the faithfull labour to bring their will to Gods will, like Christ, which
Mat.26.39. sayd, *not as I will, but as thou wilt.*

2 They are distinguished in *Faith*. *All*
2.Thes.3.2. *men haue not fayth* (saith *Paule*) *but the*
Rom.1.17. *iust liue by fayth*: as if he should say, the iust beleeue, and the vniust beleeue not. The iust beleeue, and applie that they
Iam.2.19. beleeue to themselues. The wicked may beleeue like the deuils, but their fayth is like a gadding hen, which carieth her eggs to other, & neuer layeth at home; so they beleeue that other shalbe saued, but not themselues.

3 They are distinguished in *Hope*, for becaus̄e the wicked hope not for any mends of God, therefore they neuer defer their reward, but if they doe any
Mat.6.2. good, they are trumpets of it thēselues, for feare it should not be blased inough, and therefore Christ sayd, that the Pharisies

riſies had their reward already, becauſe they were boaſters of their workes; and if they doe not good but euill, yet they would be magnified as much for euil, as other are for good. But the faithfull are likened to *handmaides*, which wait their reward; *their left hand ſeeth not when their right hand doth well*, and they are afraid to take honor of men, for loſing their honour with God, like *Iohn Baptiſt*; which made his vertues meaner than they were, and debaſed himſelfe, when he might haue got a name aboue his Lord. *2. Tim. 3. 2.* *Pſal. 123. 2.* *Mat. 6. 3.* *Iohn. 1. 21.*

They are diſtinguiſhed in *obedience*, therefore Chriſt teacheth vs to iudge men *by their fruites* as an vnfallible rule: for the euill tree will bring forth euill fruit, and the good tree good fruit, and neither can chaunge his propertie, although the euill fruite is ſometimes beautiful, and the good fruit ſometimes blaſted. All ſlip, but in the wicked, one ſinne teacheth another, and in the faithfull, one ſinne preuenteth another. 4 *Mat. 7. 17.*

They are diſtinguiſhed in *Repentãce*, for the wicked doe but weepe for their 5

sinnes past, but the godly purpose to
*Exod.*10.16. sinne no more: so *Pharaoh*, *Saul*, and *Iu-*
1.*Sam.*15.30 *das* sayd, *I haue sinned*, but *Shadrach*,
*Mat.*27.4. *Meshach*, and *Abednego* sayd, *We will not*
*Dan.*3.18. *sinne*: therefore the heart of the godly
*Psal.*51.17. is called a *contrite heart*, but the heart
of the wicked is called *a heart that can-*
*Rom.*2.5. *not repent*. Beside, as Christ cast out a
*Luke.*8.30. legion of deuils at once, so the godly
would be purged of all their sinnes to-
gether, but the wicked neuer consent
2.*King.*5.18. to leaue all, but as *Naaman* sayd, *Let the*
Lord spare me in this: so euer he excep-
teth one sinne, which is his *beloued sinne*,
*Mat.*14.3. like *Herod*, which reformed many
things, and yet would not leaue his bro-
thers wife.

6 They are distinguished in *Charitie*,
for ye shall neuer see the wicked loue
their enemies: and therefore when the
Pharisies could not loue their enemies,
they taught that men might hate their
*Mat.*5.43. enemies: and Christ speaking of Publi-
*Luke.*6.32. cans and sinners, exhorteth his disciples
not to loue like them, because they lo-
ued none but their friends.

7 They are distinguished in *Prayer*, for

the wicked cannot pray, therefore *Dauid* ſaith, *they call not vpon the Lord*, as if they had not the *ſpirit of prayer*, & therfore Chriſt calleth their prayers *babling*, for they thinke not of God when they ſpeake vnto him. *Pſal.14.4.* *Zach.12.10.* *Rom.8.16.* *Mat.6.7.*

They are diſtinguiſhed in *Patience*; no hypocrite can beare the Croſſe, but ſayth like *Caine*, *It is heauyer than I can ſuffer*; but *Paul* and *Silas* ſing in priſon, for a faithfull man would haue ſomething to humble him, and reioyceth to beare his maſters markes, becauſe the woundes of a louer are ſweete. 8 *Gene.4.13.* *Act.16.25.* *Gal.6.17.*

They are diſtinguiſhed in the *vſe of aduerſitie*, for this is a proper and peculiar marke of Gods children, to profite by affliction: and therefore we read not in all the puniſhmentes of the wicked, that one of them ſayd like *Dauid*, *It is good for me that I haue bene afflicted.* 9 *Pſal.119.71.*

They are diſtinguiſhed in *Humilitie*, for the wicked are not humbled before the Croſſe, like *Pharao* that neuer ſorowed, but when he ſuffered: but the Apoſtles learned humilitie of their maſter before their perſecution came. 10 *Exod.8.8.15.* *Mat.11.29.*

11 They are distinguished in their *iudgment of the word*, for to the wicked it seemeth the hardest and simplest, and vnpleasantest booke that is, and therefore
1.Cor.1.18. *Paul* saith, *that it is foolishnesse vnto them.* But to the godly, it seemeth the wisest, and eloquentest, and sweetest, and easiest booke of all other, as though God did sodainly bring the vnderstanding of it
Gene.27.20. to them, as *Iacob* said of his venison, according to that,
Iohn.7.17. *He that will doe his will shall know his doctrine.*

12 They are distinguished in their *iudgment of God.* The wicked are perswaded now and then of Gods mercie for the present time while they feele it, as
Exod.15.20. the *Iewes* praysed him alwayes when he did as they would haue him: but they cannot perswade themselues, that God
Iob.13.15. will be mercifull to them still, like *Iob*, which sayd, *Though the Lord kill me, yet will I trust in him:* therefore the hope
Prou.14.32. of the righteous is called, *hope in death.* Beside, if the wicked loue God, it is but
Prou.23.18. for his benefites, as *Saul* loued him for
1.Sam.10.6. his kingdome. And this is alway to be noted, that in the wicked, the feare of hel

is

is greater than their hope of heauen, but in the faithfull the hope of heauen is greater than their feare of hell.

They are diſtinguiſhed in their *delightes: for the ſport of the vngodly is folly,* like *Belſhazzars*: and therefore when they are ſicke, or troubled, they neuer runne to the Word for comfort, as though Gods promiſes pertained not to them, but to feaſtes, or tables, or tales, or muſick, as *Saul* did to the harpe: but all the delights of the godly are like *Dauids* daūce about the Arke, they are neuer merry, but whē they are doing well, nor at peace, but when their prayers haue ouercome God, like *Iacob*. 13 *Dan.5.4.* *1.Sam.16.23.* *2.Sam.6.14.* *Gene.32.28.*

They are diſtinguiſhed in their *opinions of death*: for the faithfull long to be diſſolued, and although they might liue euer in continuall proſperitie, yet they would not ſtay ſo long out of heauen: but the wicked would neuer be diſſolued; becauſe death comes alway vnto thē like a Iayler to hale vnto priſon, as *Ahab* ſayd to *Micaiah*, that *hee neuer propheſied good to him*. Hereby a man ſhall know whether he haue faith; 14 *Phil.1.23.* *Luke.2.29.* *1.King.22.8.*

for if he beleeue the promises, he will be glad to receiue them.

15 They are distinguished in their *sence of sinne*. Wicked men feele the lothsomnesse of their vices, but none but the faithfull feele the defectes of their righteousnes. The naturall man neuer complaineth of his goods workes, but vaunteth of them: but a godly man findeth fault with his prayers, and his almes, and his watches, like *Isaiah* that said, his righteousnesse was like a menstruous Cloth. As Christ met the tẽpter in the wildernesse, a place of prayer, & fasting, and meditation; so a godly man meeteth the tempter in his prayers, and in his fastes, and in his meditations, that is, he findes some let or spot, or want in all his deuotions. Therefore, vnlesse thy righteousnes mislike thee, aswell as thy prophanesse, know that yet thou art no further than the wicked.

Esay 64.6. Psal. 16.2. Mat 4.1. & 2.

16 They are distinguished in their *ends*: for the childrẽ of God propose the glorie of God, & leuell all their thoughtes, speeches and actiõs, as if they were messengers sent to carie him presents of honour.

nour. Thus did *Dauid*, when he ſaid, *All that is within me, prayſe the Lord*: as though himſelfe had rather be without prayſe, than his maſter: but the children of the world ſet vp their own glory for their mark; like *Nabuchadnezar* which ſaid, *for the honour of my maieſtie*. Therefore they ſpeake, and looke, and walke, as if they did ſay to their tõgue, & eyes, and feete, and apparell, as *Saule* ſayd to *Samuell, Honour me before this people*. Pſal. 103. 1. Dan. 4. 27. 1. Sam. 15. 30.

Laſtly, they are diſtinguiſhed in *perſeuerance*: for the zeale of the wicked laſteth not, and therefore God ſayth, *They are ſoone turned out of the way*: but the zeale of the faithfull was repreſented by the fire of the Temple which neuer went out. By theſe differences thou mayſt ſee how much thou doeſt differ frõ the wicked, or whether thou be of their band. 17 Exod. 32. 8. Leuit. 6. 12.

Then come to the third examination, as the deuill tempteth thee to ſee what thou wilt do for him, ſo thou muſt tempt thy ſelfe, and get of thy ſoule what it would doe for God, and what it The third examinatiõ. Mat. 4. 9.

would doe for God, and what it would suffer for him, which hath suffered death for it. Therefore here we will set downe certaine interrogatories whereof thou shalt examine it.

Iosh.24,15. First, whether thou hast the heart of *Ioshua*, to worship God as boldly as thou doest, though all the world did renounce him, and euery one did mocke thee, as they did *Noah* while hee built the Arke?

Mat.26.70. Whether thou wouldst not denie Christ as *Peter* did, if thou were in *Peters* straightes, and nothing to succour thee but thy policie?

Iosh.7.21. Whether thou wouldst not steale, if thou diddest see a booty as fit as *Achan*, which thou mightest catch vp, and no man spie thee?

2.King.5.16. Whether thou wouldst refuse a bribe like *Elisha*, if thou diddest meete with one which were as willing and able to giue it as *Naaman?*

Luke,16.6. Although this is a parable, yet it carieth the

Whether thou wouldst not deceiue, if thou were in such an office as the false Steward, whose master referred all

all vnto him, and knew not when hee kept any thing backe? signification of an history.

Whether thou wouldst not fulfill thy lust as *Dauid* did, if thou haddest his oportunitie and allurement, and mightest do it without daunger of law like a king, as *Dauid* might? 2. *Sam.* 11. 4.

Whether thou wouldst not tell a lye as *Abraham* did, if it stoode vpon thy life, which made him twise dissemble that his wife was his sister, least he should dye for her beautie? *Gene.* 12. 13. *Gene.* 20. 2.

Finally, if it should be sayd vnto thee as the deuill sayd to Christ, *All these will I giue thee, if thou wilt fall downe and worship me*, that is no more, but if thou wilt sin, whether thou wouldest yeeld or no. *Mat* 4. 9.

If thou haue sinned thus and thus before, I will not say therefore the Lord will not heare thee, but *Dauid* sayth, *If I regard wickednesse in my heart, the Lord will not heare me*, that is, if for any cause a man purpose and carrie a mynde to sinne when he is tempted, the Lord is so far from helping him, that he will stand *Psal.* 66. 18.

1. King. 18. 26. like *Baal*, as though hee did not heare him; for hee hath a Traitors mynde as deepe as any, which thinks, for a Dukedom I would betray my Prince, though he neuer play the Traytor in his life. Thus ye haue heard how to trie spirits, and how to discerne a Christian from an hypocrite, and how to oppose your hearts, that yee may be sure to iudge rightly what ye are.

The fourth examinatiõ. Now we come to that examination, which is the Epitome or abridgment of all these; for memory is short, and all are not of one strength, but some run, and some goe, and some creepe, and all doe well, so long as they striue to perfection.

Heb.6.1. The receiuers articles The matters whereof principally the mynde should be examined before the Sacrament, are these.

1 First, whether thou haue faith, not onely to beleeue that Christ dyed, but that he died for thee: for as the Scripture

Esay.59 20. Iob.19.25. calleth him a Redeemer, so *Iob* calleth him *his Redeemer*.

2 The second Article is, whether thou be in charitie, not whether thou loue them

them which loue thee, but whether thou loue them which hate thee : for Chriſt commandeth *vs to loue our enemies.* *Mat.5.44.*

The third Article is, whether thou repent, not for thy open and groſſe ſins, but for thy ſecret ſinnes, and pettie ſins, becauſe Chriſt ſayth, *that we muſt giue account for euery idle word.* 3 *Mat.12.36.*

The fourth Article is, whether thou reſolue not to ſin agayne for any cauſe, but to amend thy euill life, not when age commeth, or for a ſpurt, but to begin now and laſt till death, for Chriſt is *Alpha*, and *Omega*, both the beginning, and the end, as well in our liuing, as in our being, which hath made no promiſe to them which begin, but to them which perſeuere. 4 *Reuel.22.13.* *Reuel.2.10.*

The laſt article is, whether thou canſt finde in thy heart to dye for Chriſt, as Chriſt dyed for thee, for we are bid, not onely to follow him, but to beare his croſſe : and therefore we are called ſeruants, to ſhew how we ſhould obey; & we are called ſouldiers, to ſhew, how we ſhould ſuffer. 5 *Luke.12.38.* *2.Tim.2.3.* & 4.

These are the receiuers articles, whereof his conscience must bee examined, before he receiue this Sacrament: happie is he which can say, *All these haue I kept*: for the Doue was not so welcome to *Noah*, as this man is to Christ. But if thou finde not these affections within, but a nest of vices, leaue thine offring at the Altar, and returne to thine examination agayne, for thou art not a fit guest to sup with the Lord, vntill thou haue on this *Wedding garment*. How is it then that some regard their other garmentes more than this? *Paule* sayth, *Examine your selues*, and they examine their apparell, if they haue new clothes in the countrey, then they are ready to receiue. I haue knowne many kept from the Sacrament a whole yeare togither by their masters, for nothing but for want of a new sute to set them forth with their fellowes.

*Mat.*19. 20. *Gene.*8.11.

*Mat.*5. 24.

*Mat.*22.11.

The preparation of cũtrey folke before they receiue.

Others respect whether it be a faire day, that they may walke after seruice, making that day vpon which they receiue, like a Schollers Thursday, which

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he loues better than all the dayes in the weeke, onely becauſe it is his play day. Thus like the *Iewes, they ſit down to eate, and riſe vp to play*, that as Chriſt calleth the Phariſies prayer *babling*, *Matth.* 6. 7 ſo their receiuing may be called *dallying*.

When they haue the Sacrament in their bellie, they thinke that all is well, as *Micah* when he had a Leuit in his houſe, thought that God loued him: but as the Leuit did not profite him, becauſe he receiued nothing but the Leuit, ſo the bread and wine doth them no good, becauſe they receiue nothing but bread and wine, for want of faith. Maruell not then if you haue not felt that comfort after the Sacramēt which you looked for, for it is comfortable to none, but to them which prepare their hearts, and examine themſelues before, becauſe it is not the mouth, but the heart which receiueth comfort. *Iudg.* 17.

Now it may be that the moſt which are here, haue brought a mouth, & not a hart: theſe go away from the Sacramēt to deſpight Chriſt, as *Iudas* went from

*Iohn.*13.30. the Sacrament to betray him.

The other go away, like one which hath receiued a chearefull countenance of the Prince, all his thoughtes are ioy, & the countenance of the Prince is still in his eye. As he which hath eatē sweet meate hath a sweet breath: so they which haue eaten Christ, all their sayings and doings are sweete like a perfume to men, and incense to God: their peace of conscience, and ioy of heart, & desire to do good, wil tell them whether they haue receiued the bare signes, or the thing signified. Euerie one which receiueth this Sacramēt, shall feele himselfe better after it, like the Apostles, or else he shall finde himselfe worse after it, like *Iudas*. Hereby ye shall know whether ye haue receiued like the Apostles, or like *Iudas*. Thus we haue ended the doctrine of the Lords Supper. Now, if you cannot remember all that I haue said, yet remember the text, that is, *Examine your selues before you receiue this Sacrament, hereafter.*

How a man shall know whether he haue receiued well.

5 SF 54

FINIS.

THE EXAMINATION OF VSVRY,

in two Sermons,

Taken by Characterie, and after examined.

Imprinted at London by *R. Field* for *Thomas Man*, dwelling in Pater noster row, at the signe of the Talbot.

1591.

BRITISH MUSEUM

To the Reader.

HEere thou haſt the Sermons which haue bene often deſired, becauſe of the matter fit for this Citie. One ſaith, that he would neuer ſpeake to Vſurers, and Bribemongers, but when they be vpon their death-beds: for he which liueth by ſinne, reſolueth to ſin, that he may liue. But when he goeth to hanging, Iudas *himſelfe will ſay,* I haue ſinned. *If I ſpeake not to Vſurers vpon their death-bed, yet I ſpeake to Vſurers which ſhal lie vpon their death-bed. Three things do giue me hope. One is, that all hearts are in the hands of God, to call them at what houre he liſt, and therefore* Saul *may become an Apoſtle. The next is, that the third crow doth waken more then the former, and therefore after the*

Matth. 27. 4.

Act. 9. 15.

crowing of other, this crow may happily be heard. The last is, that there is no sinne, but some men haue bene reclaimed from it, and so may Vsurers from their sinne.

1.Sam.17.51. *Therefore go my booke like* Dauid *against* Goliah, *and fight the Lords battels against Vsurers. The Lord giue that successe to his doctrine in these leaues, that it* Iosh.5.1. *may consume Vsurers, as* Ioshuah *droue out the* Chananites *before him. If I could take but this one weed out of the Londoners Gardē, I were answered for my health and my strength spent amongst them.*

Reade with thy best mind, & thou shalt profit more.

Thine H. S.

The Examination of Vſurie, in two Sermons.

The firſt Sermon.

Pſal. 15. verſ. 1. & 5.

Lord, who ſhall dwell in thy Tabernacle?
Who ſhall reſt in thine holy mountaine?
He that giueth not his money to Vſurie.

THeſe two verſes muſt be conſidered togither, becauſe one is the queſtion, and the other is the aunſwere: *Dauid* demaunds who ſhall come to heauen? and God tels him that vſurers ſhall not come thither: as if he ſhould ſay, they go to hell. Therefore as *Paul* taught *Timothie* to warne them which are rich, as though they had more neede to be warned than other: ſo this ſentence ſeemeth to be penned for a warning to the rich, becauſe it ſtrikes vpon the rich mans vice. *Verſ.* 1. 1. *Tim.* 6. 17.

I haue ſpoken of Bribery and ſymonie, and now I muſt ſpeake of their ſiſter vſury. Many times haue I thought to ſpeake of this Theame, but the arguments which are alleaged for it, haue made me doubtful what to ſay in it, becauſe it hath gone as it were vnder protection. At laſt you ſee it falleth into my text, and therefore now I cannot bauke it any longer. Therefore if anie here haue fauoured this occupation before, let him now ſubmit his thoughts vnto Gods thoughts; for I will alledge nothing againſt it, but that which is build vpon the rocke.

Vſurie is the ſinne which God will trie now whether you loue better than his word: that is, whether you wil leaue it if he forbid it: for if he flatly forbid it, and yet you wilfully retaine it, then you loue Vſurie better than Gods word. Therefore one ſaith well that our Vſurers are Heretikes, becauſe after manie admonitions, yet they maintaine their errour, & perſiſt in it obſtinatly as Papiſts do in Poperie. For this cauſe I am glad

Vſurers heretikes.

glad that I haue any occaſion to griple with this ſinne, where it hath made ſo many ſpoiles, & where it hath ſo many patrons: for it is ſaid that there be mo of this profeſſion in this Citie, than there be in all the land beſide. There be certaine ſinnes which are like an vnreaſonable enimie which will not be reconciled to death, & this is one of thoſe euerlaſting ſinnes which liue and die with a man. For when he hath reſigned his pride and his enuie and his luſt, yet Vſurie remaineth with him, & he ſaith as *Naaman* ſaid, *Let the Lord be merciſull vnto me in this*: let me haue a diſpenſation for this, as though this were a neceſſarie ſin, & he could not liue without it. There be three ſinnes which are coũted no ſins, and yet they do more hurt than all their fellowes, and thoſe are Bribery, Nonreſidencie, & Vſury: theſe three becauſe they are gainfull are turned from ſinnes to occupations. How many of this citie for all that they are Vſurers, yet would be counted honeſt men, & would faine haue Vſury eſtee-

2. *King.* 5. 18.

Three ſinnes counted no ſinnes.

med as a trade: whereas if it were not so gainfull, it would be counted as great a sinne as any other, & so it is counted of all but thē which liue by it. This is the nature of pleasure and profite, to make sins seeme no sins if we gaine any thing by thē, but the more gainful a sin is, the more dāgerous it is, & the more gainful vsurie is, the more dangerous it is. I will speake the more of it, because happily you shal not heare of this matter again.

The contēts of this Treatise.

First I will define what vsurie is: Secondly, I will shew you what vsurie doth signifie: Thirdly, I will shew the vnlawfulnes of it: Fourthly, I will shew the kinds of it: Fiftly, I wil shew the argumēts which are alledged for it: Sixtly, I will shew the punishment of it: Seuēthly, I wil shew you what opinion we should hold of them which do not lend vpō vsurie, but borrow vpō vsury. Lastly, I will shew you what they should do which haue got their riches by vsurie.

The definition of Vsurie.

Touching the first, Vsurie is that gaine which is gottē by lending, for the yse of the thing which a man lendeth,

coue-

couetousliuing before with the borrower to receiue more than was borrowed: & therefore one calls the vsurer a legall theefe, because before he steale, he tells the parties how much he will steale, as though he stole by law. This word *more*, comes in like a sixt finger, which makes a monster, because it is more than should be. Another defining vsurie, calleth her the *Contrarie to charitie*: for *Paul* saith, *Loue seeke not her owne*, but vsurie seeketh another's, which is not her owne: therefore vsurie is farre from loue, but *God is loue*, saith *Iohn*, therefore vsurie is farre from God to. Vsurers steale by law. 1. *Iohn.* 4. 8.

Now, all the Commaundements of God are fulfilled by loue, which Christ noteth when he draweth all the Commandements to one Commandement, which is, *Loue God aboue all things, and thy neighbour as thy selfe*: as if he should say, he which loueth God will keepe all the Commaundements which respect God, & he which loueth his neighbour will keep all the cõmandemẽts which respect his neighbour, therefore to main- *Matth.* 22. 37.

taine loue, God forbiddeth all things which hinder this loue: and among the rest here he forbiddeth Vsurie, as one of her deadliest enimies: for a man cannot loue and be an Vsurer, because vsurie is a kinde of crueltie, and a kind of extortion, and a kind of persecution, & therfore the want of loue doth make Vsurers: for if there were loue there would be no vsurie, no deceit, no extortion, no slaundering, no reuenging, no oppression, but we should liue in peace, & ioy, and contentment like the Angels; whereby you see that all our sinnes are against our selues: for if there were no deceit, then we should not be deceiued; if there were no slander, then we should not be slaundered; if there were no enuie, then we should not be enuied; if there were no extortion, the we should not be iniuried; if there were no vsurie, then we should not be oppressed. Therfore Gods law had bene better for vs then our owne law: for if his law did stand, then we should not be deceiued, nor slandered, nor enuied, nor iniuried,

not oppreſſed. God hath commaunded euery man to lend freely, & who would not borrow freely? Therefore they which brought in vſurie, brought in a law againſt themſelues. *Luke.6.35.*

The firſt vſurers which we read of, were the *Iewes*, which were forbidden to be vſurers, yet for want of faith and loue, *Ezekiel* and *Nehemiah* doth ſhew how the *Iewes*, euen the *Iewes* which receiued this law from God himſelf, did ſwarue from it as they did from the reſt. Firſt; they did lend vpon vſurie to ſtraungers; after they began to lend vpon vſurie to their brethren, and now there be no ſuch vſurers vpon earth, as the *Iewes* which were forbidden to be Vſurers. Whereby you may ſee how the malice of man hath turned mercie into crueltie. For whereas lending was commanded for the benefite of men, Vſurie hath turned it to the vndoing of men: for they take when they ſeeme to giue; they hurt when they ſeeme to helpe; they damage whē they ſeeme to vātage: therfore it is well noted that v- *Ezech. 18.22.* *Nehe.2.5.* *Deut.15.10.*

ſurie hath her name of byting, and ſhe may wel ſignifie byting: for many haue not onely bene bitten by it, but deuoured by it, that is, conſumed all that they haue: therfore as the Apoſtle ſaith, *If you bite one another, take heed you be not deuoured one of another.* ſo I may ſay if you be vſurers one to another, take heede you be not deuoured one of another, for vſurers are byters. As the name of the diuell doth declare what an enemie he is; ſo the name of vſurie doth declare what an enemie ſhe is. That you may know vſurie for a byter, her name doth ſignifie byting. If there were one byting vſurie, and another healing vſurie, then vſurie ſhould haue two names; one of byting, & another of healing: but all vſurie ſignifieth byting, to ſhew that al vſurie is vnlawful. Now, you haue heard what vſurie is, and of what it is deriued, you ſhal heare the vnlawfulneſſe of it.

Galat. 5. 15.

Becauſe it ſignifieth an aduerſarie. Neſchec.

I

The vnlawfulneſſe of Vſurie.

Firſt, it is againſt the law of charitie, becauſe charitie biddeth vs to giue euerie man his owne, and to require no more

more than our owne, but Vſury requireth more than her owne, & giues not to other their owne. Charitie reioyceth to communicate her goods to other, and Vſurie reioyceth to gather other mens goods to her ſelfe.

Secondly, it is againſt the law of Nations; for euerie Nation hath ſome law againſt Vſurie, and ſome reſtraint againſt Vſurers, as you ſhall heare when we ſpeake of the puniſhment. 2

Thirdly, as it is againſt the law of Nations, ſo it is againſt the law of Nature, that is, the naturall compaſſion which ſhould be among men. You ſee a riuer when it goeth by an empty place, it will not paſſe vntill it hath filled that emptie place, & then it goeth forward to another emptie place and filleth it, & ſo to another empty place and filleth it, alwayes filling the places which are empty: ſo ſhould we, the rich ſhould fill the poore, the ful ſhould fil the hungry, they which abound ſhould fill them which want, for the rich are but Gods Amners, & their riches are cõmitted to 3 A ſimilitude.

them of God to distribute and do good as God doth himselfe. As the water is charitable after a sort, so is the ayre, for it goeth to emptie places to, and filleth them as the water doth. Nature cannot abide that any place should be emptie, and therefore the ayre though it be a light bodie, and so naturally ascendeth vpward: yet rather than any place in the earth should be empty, the aire will descend as it were from his throne, and go into caues, into dēnes, and into dungeons, to fill them. If the rich were so good to their empty brethrē, as the ayre and water are to other emptie things; as there is no emptie place in the world; so there should be no emptie person in the world: that is, the rich in *Israel* would fill the poore in *Israel*, but the rich make the poore to fill them, for Vsurers feede vpon the poore euen as great fishes deuour the small. Therefore he which said. *Let there not be a begger in Israel*; said to, let there not be an vsurer in *Israel*; for if there be vsurers in *Israel*, there will be beggers in

Deut. 15. 4.

Israel,

Israel, for vsurers make beggers, euen as lawyers make quarrellers. Fourthly, it is against the law of God. First, it is forbidden in *Exod.* 22. where it is said, *If thou lend money vnto my people, that is, to the poore with thee, thou shalt not oppresse them with Vsurie*: here vsurie is called oppression, therefore if oppression be a sinne, vsurie is a sinne to. Secondly, it is forbidden in *Leu.* 25. 36. where it is said, *Thou shalt not giue thy money to Vsurie, nor lend thy vittailes for increase*. Here you may see, that men may be vsurers of vittailes and other things, as wel as of money. Thirdly, it is forbidden in *Deut.* 23. where it is said, *Thou shalt not lend vnto thy brother vpon vsurie*. And least you should say, that he meaneth but one kind of vsurie, he sheweth, that he meaneth all kindes of vsurie: for after he saith, *as Vsurie of money, vsury of vittailes,* *Vers.* 19. *vsury of corne, or vsurie of any thing which is giuen to vsurie*: because some are not vsurers of money, but some are vsurers of vittailes, some are vsurers of cloth, some are vsurers of corne, some are V-

4

surers of wine, some are Vsurers of oyle, and some of one thing, and some of another, and none would be counted vsurers, but they which lend money vpon vsurie; therefore God forbiddeth so precisely vsurie of any thing, shewing, that all vsurie is vnlawfull. It is a miserable occupation to liue by sinne, and a great comfort to a man when he looketh vpon his gold and siluer, and his heart telleth him, all this is well gotten, and when he lyeth vpon his deathbed, and must leaue all to his children, he can say vnto them, I leaue you mine owne; but the vsurer cannot say, I leaue you mine owne, but I leaue you other mens, therefore the vsurer can neuer dye in peace, because if he dye before he make restitution, he dyeth in his sinne.

Iohn. 11 36. When Christ raised *Lazarus* frō death, after he had laine foure dayes in the graue, he wept so ouer his sepulcher, that the standers about said one to another, *See how he loued him*, As it may be said of Christ, See how he loueth vs, so it shold be said of vs, See how they loue one

an

another. For Christ ſaid to his diſciples, *Loue one another as I haue loued you.* But it may be ſayd of the Vſurer, ſee how he hateth other, and loueth himſelfe. For when he ſayth that he lendeth for compaſſiō, he meaneth for cōpaſſion of him ſelfe, that he may gaine by his pitie. The Vſurer loueth the borrower, as the Iuye loueth the Oke: The Iuye loueth the Oke to grow vp by it, ſo the Vſurer loueth the borrower to grow rich by him. The Iuye claſpeth the Oke like a louer, but it claſpeth out all the iuyce and ſap, that the Oke cannot thriue after: So the Vſurer lendeth like a friend, but he couenanteth like an enemie, for he claſpeth the borrower with ſuch bāds, that euer after he diminiſheth, as faſt as the Vſurer encreaſeth. *Iohn.13.34.*

Vnderſtand that his Sermon vpon the mount, is an expoſition of the Commādemēts, or elſe the text will not ſeeme to imply this.

Chriſt expounding the commandement which forbiddeth to ſteale, ſayth, *lend freely*, ſhewing that Vſurie, becauſe ſhe lendeth not freely, is a kind of theft, & the Vſurers a kind of theeues, for elſe this expoſitiō were not right. Therfore *Zacheus*, as though he had ſtolne other mens goods, when he began to repent, *Luke.19.8.*

he reſtored them agayne foure foulde, euen as theeues are inioyned to reſtore foure foulde for that which they haue ſtolne, ſo *Zacheus* reſtored foure fould, as though he had ſtolne. It ſeemeth that *Zacheus* was no great theefe, becauſe he reſtored foure foulde for all that he had gotten wrongfullie, for he got but the fourth part of his goodes wrongfully at the moſt, or elſe he could not haue reſtored foure foulde agayne. But now, if ſome ſhould reſtore foure foulde, for all that they haue gotten wrongfullie, they ſhould reſtore more than they haue, becauſe all which vſurers get, they get wrongfully: for their occupation is a ſinne, and therefore one ſaith, Becauſe they cannot reſtore foure foulde here, they ſhall ſuffer an hundreth foulde hereafter. *Amaziah* is forbidden to ſtrengthen himſelfe with the armies of *Iſraell*, onely becauſe *Iſraell* had offended God; if *Amaziah* might not ioyne the armies of *Iſraell* with his armies to ſtrengthen him, dareſt thou ioyne the goods of the poore with thy goodes to enrich thee? When God

In ſome kind of theft. *Exod.22.*

2.Chron.25.

God set *Adam* his worke, he ſayd; *In* Gene.3.19.
the ſweate of thy browes ſhalt thou liue:
not in the ſweate of his browes, but in
the ſweate of thy browes, but the Vſu-
rer liueth in the ſweat of his browes, &
her browes: that is, by the paines and
cares, and labours of another, for he ta-
keth no paines himſelfe, but onely ex-
pecteth the time when his intereſt will
come in, like the bellie which doth no
worke, & yet eateth all the meate. Whē
God had finiſhed his creatiō, he ſaid vn-
to mā, and vnto beaſts, and vnto fiſhes,
Increaſe and multiplie, but he neuer ſaid Gene.1.28.
vnto money, increaſe and multiplie,
becauſe it is a dead thing which hath
no ſeede, and therefore is not fit to in-
gender. Therefore he which ſayth to
his money, increaſe and multiplie, be-
getteth a monſtrous birth, like *Anah*, Gene.36.24.
which deuiſed a creature which God
had not created before. Chriſt ſaith to
his Diſciples, *If you loue but them which* Mat.5.46.
loue you, what are you better then the Pu-
blicans, for they loue their brethren: ſo
I may ſay, if you will lend to none but

to them which will pay you Vsurie for it, what are you better than the *Iewes*? for the *Iewes* would lend for Vsurie; & if you be no better than the *Iewes*, then you shall speede no better than they: for as Christ sayd, *Except your righteousnesse doe exceede the righteousnes of the Pharisies, your reward shall not exceede the reward of the Pharisies*: so, except your charitie doe exceede the charitie of the *Iewes*, your reward shall not exceede the reward of the *Iewes*. All this doth shew, that the Vsurer is like *Esau*, of whom God said, *Esau haue I hated*. Now in the 112. Psalme, you shall see who is like *Iacob*, of whom God saith, *Iacob haue I loued*: for there *Dauid* saith, *a good man is mercifull and lendeth*, and straight vpō it he setteth this crowne, *he shall neuer be moued, but be had in perpetuall remembraunce*: as if he should say, this is the good mās Vsury, this is his increase, euē a good name, & euerlasting ioy. Again, in the 23. of *Exod.* it is said, *Lēd vnto him which wanteth without Vsurer, that the Lord may blesse thee*: as if he should say, let

Mat. 5. 20.

Mala. 1. 3.

Verse. 5.

let the Lord pay the increase, feare not to be loosers by doing good, for God hath giuen his word to requite it him selfe. As he saith to them which were afraide to pay tithes, and offer sacrifice, *Trie me if I will not powre downe a blessing vpon you*: so he seemeth to say vnto them which are afrayd to lēd, trie me if I will not powre downe a blessing vpon you. Whō will you trust, if you do not trust your creatour, your father, your redeemer, your preseruer, and your Sauiour? Mala. 3. 10. Deut. 25. 10.

Now you haue heard the vnlawfulnes of Vsurie, you shall heare how many kindes there be of it. As other crafts are called Mysteries, so I may fitly call it, the Mysterie of Vsurie, for they haue deuised mo sorts of Vsurie, thā there be trickes at cardes, I cannot recken halfe: and I am afrayde to shew you all, least I should teach you to be Vsurers, while I dissuade you from Vsurie, yet I will bring forth some, and the same reasons which are alledged against these, shall condemne all the rest.

Some will not take Vsurie, but they

The kinds of Vsurers.

will haue the vse of your pasture, or your land, or your orchard, or your teame, or your kine, vntill you paye the money agayne, which in that time will grow to a greater gayne to the Vsurer, and a greater losse to the borrower, than if he had paide more money than other vsurers are wont to take.

2 Some will not take Vsurie, but they will take plate, and vessell, and tapistrie, and bedding, and other houshold stuffe, to vse and weare, vntill their money come home, which will lose more in the wearing than the interest of the money would come to. This Vsurie is forbidden in the 22. of *Amos*, where God complaineth saying, *They lye downe vpon the clothes which are layd to pledge*: shewing, that we should not lye downe vpō such clothes, that is, we should not vse or weare the thing which is laid to pledge.

3 Some will take no Vsurie, but they will take a pawne which is better than the money which they lend, and then they will couenant, that if he bring

1 not the money agayne by such a day, he for-

forfetteth his pawne: which day the Vsurer knoweth, that the poore man is not able to keepe, and so keepeth the pawne for his money, which is worth twise his money. This Vsurie is forbidden in *Leuit.* 25. where it is sayd, *Thou shalt not take Vsurie or vantage*: as if he should say, thou shalt not take the forfeiture, for then thou takest vantage, when thou takest more than thou lendest.

Some will not take Vsurie, but they will buy some thing at a small price, and then couenant with the borrower that he buy the same agayne of the same price at such day, which day the Vsurer knoweth that the borrower is not able to keepe, and so he getteth for a little, that which the other might haue sold for much more. This Vsurie is condemned in the 1. *Thessa.* 4. where it is said, *Let no man defraude or circumuent his brethren in any thing.* 4

Some will not take Vsurie, but they will lend out their money to occupiers, vpon condition to be partakers in their 5

gaines, but not in their losses: so one takes all the paines and abideth all the venture, and the other which takes no paines, reapeth halfe the profit. This vsurie is forbidde in 2. *Thes.* 3. 10. where it is sayd, *He which will not worke let him not eate.*

6 Some will not take Vsurie, but if he be a Labourer, or a Mason, or a Carpenter, which borroweth of him, he wil couenãt with him for so many days work, he shal labour with him so many dayes, or so many weekes for no money, but the loane of money. This Vsury is condemned in *Luke.* 10. 7. where it is sayd, *The labourer is worthie of his hire.*

7 Some wil not take Vsurie, but if you haue not present money to pay for their wares, they will set a high price of them, for the forbearing of the time, and so they do not onely sell their wares, but they sell time to: that is, they do not onely sell their own, but they sell Gods owne. Therefore one sayth of these *When hee selleth the day, hee selleth the light, and when he selleth the night he sel-*

leth

leth rest: therefore when he would haue the light of heauen, and the rest of Paradise, it shall be sayd vnto him that he hath sold both already. For he sold light when he sold the day, and he sold rest when hee sold the night: and therefore now he can haue neither light nor rest. Hereafter let not the Londoners say that they giue time, but that they sell time.

There be other Vsurers which will not lend themselues, but giue leaue to their wiues, and they play like hucksters, that is, euery moneth a peny for a shilling, which is one hundreth for another in the yeare. 8

But that I was informed of them since this Sermon was preached, I had left out our capitall Vsurers, which wil not lend any money, because they dare not require so much gain as they would haue, but if you would borrow an hundred pound, they will giue you wares worth threescore pound, and you shall answere them an hundred pound for it. These are the Vsurers generall, which lurke about the Citie like Rats, and 9

Weſels, and Fulmers, of whom may be ſaid the ſame which is ſaid of the diuels,

1. *Pet.* 5. 8. *they ſeeke whom they may deuour.*

10 There be other Coſins to Vſurers, which are not counted vſurers, ſuch as take money for that which they ſhould giue freely: ſuch as take as much for a counterfeit as for the beſt: ſuch as take a fee of a Client & doe him no pleaſure: ſuch as take money for Maſſes, & Dirges, and Trentals, and Pardons, & ſuch like drugs, which do no more good thā fire out of the chimney. This is a kinde of vſurie and deceit beſide, which one day they will caſt away as *Iudas* did his thirtie pence.

Vſuries Coſins.

Obiections made by Vſurers.

Now you haue heard the kindes of vſurie, you ſhall heare the argumentes which are deuiſed for vſurie.

Sinne is neuer cōplet vntill it be excuſed: this is the vantage which the deuill getteth by euery ſinne, whenſoeuer he can faſten any temptation vpon vs, we giue him a ſinne for it, and an excuſe to boote as *Adam* our father did. First he ſinned, and then he excuſed: ſo

Gen. 3.

firſt we ſinne, and then we excuſe: firſt, an vſurer, and then an excuſer. Therefore euery vſurer will defend vſury with his tongue, though he cõdemne it with his conſcience. If the Image makers of *Epheſus* had not liued by Images, they would haue ſpoken for images no more than the reſt: for none ſtood for Images but the Image makers: ſo if the vſurers did not liue by vſury, they would ſpeake for Vſurie no more than the reſt: for none ſtand for vſurie but vſurers. *Act.19.25.*

It is an eaſie matter, if a mã be diſpoſed, to ſpeake ſomething for euery vice; as ſome defend the Stewes: ſome defend treaſõ; ſome defend Nonreſidẽcie: ſome defend ſwearing by my faith: ſome defend bowling vpon the Sabaoth: and ſome defend vſurie. But, *will you pleade for Baall?* (ſaith *Ioaſh*) that is, will you plead for ſinne which wil plead againſt you? A ſinne is a ſinne when it is defended: nay, a ſinne is two ſins, when it is dsfended: for *hee which breaketh one of the leaſt commandements* (ſaith Chriſt) & teacheth others to doe ſo, *is the leaſt* *Iud.6.31.* *Mat.5.19.*

in the kingdome of heauen. A Squire of low degree is a Squire of no degree: ſo the leaſt in the kingdome of heauen is none of the kingdome of heauen. Who thē is the leaſt in the kingdome of heauen? not he which breaketh the leaſt of the commandemēts, but he which teacheth others to doe ſo: that is, he which by defending, and excuſing, & minſing, and extenuating his ſinne, incourageth others to ſinne too.

To defend Vſurie, they diſtinguiſh vpon it, as they diſtinguiſh of lying: as they ſay, there is a pernicious lye, and an officious lye, and a merry lye, and a godly lye: ſo they ſay, there is the Marchants Vſurie, and the Strangers Vſurie, and the Widdowes Vſurie, and the Orphanes Vſurie, and the poore mans Vſurie, and the biting Vſurie, and the charitable Vſurie, and the neceſſarie Vſurie. As God ſayd, *ye ſhall dye*, and the woman ſayd, *peraduenture ye ſhall dye*, and the Serpent ſayd, *ye ſhall not dye*; ſo there be three opinions of Vſurie: ſome ſay like God, *thou ſhalt dye*, they thinke

Gene.2.

Three opinions of Vſurie.

thinke that Vſurie is vtterly vnlawfull, becauſe God hath vtterly forbid it: ſome ſay like to the woman, *peraduenture thou ſhalt dye*, they doubt whether Vſurie be vtterly vnlawfull or no, becauſe it is ſo much tolerated: ſome ſay like the Serpent, *thou ſhalt not dye*, they thinke that Vſurie is lawfull, becauſe it is gainfull, as *Saul* thought that the Idolaters beaſts ſhould not be killed, becauſe they were fat. But as he was commanded to kill the fat beaſts, as well as the leane, ſo we are commaunded to kill fat ſinnes as well as leane ſinnes; gainfull ſinnes as well as prodigall ſinnes. *Gene.*3. 1.*Sam.*15.9.

They which plead for Vſurie, obiect theſe argumentes. Firſt they ſay, God doth allow ſome kinde of Vſurie, for in *Deut.*23. it is ſayd *of a ſtraunger thou mayeſt take Vſurie*. I perceiue no Scripture ſpeaketh for Vſurers. *Of a ſtranger* (ſaith God) *thou mayſt take Vſurie:* but thou takeſt Vſurie of thy brother, therfore this cõdemneth thee, becauſe thou vſeſt thy brother like a ſtraunger. Here *ſtranger* doth ſignifie the *Iewes* enemies, 1 Obiections for Vſurie.

whom they were commaunded to deſtroy: therefore marke how much this maketh againſt Vſurie, which they obiect for Vſurie. God doth not licenſe the *Iewes* to take Vſurie of any, but their enimies, whom they might kill: They might not be vſurers vnto anie, but to them of whom they might be deſtroyers, whom they might ſlay, of thē onely they might take vſury: ſhewing that vſury is a kind of puniſhment, and ſuch a kind of puniſhment, as if we are to kill a man, it were a verie fit puniſhment for him, and therfore the *Iews* might take vſurie of none, but them whom they might kill. I hope vſurers will alledge this ſcripture no more.

2 Secondly, they ſay that they lend for compaſſion, & ſo make vſurie a worke of charitie. This were charitie not to be partakers in our gaines, but to be partakers in our loſſes; but vſurers will be partakers in our gaines, but not in our loſſes; nay, though we loſe, yet they will gaine: is this charitie? it is Vſurers charitie.

Thridly,

Thirdly, they ſay, if he gaine and I gaine too, is not this well? may he not conſider my friendſhip, and be thankfull? yes, he may be thankfull, but no man is bound to be thankfull, but when he hath receiued a good turne, then he is tried whether he will be thankfull or no: and if he requite thy curteſie, then he is thankfull, but if thou bind him to requite it, then thou art couetous. 3

Fourthly they ſay, Vſurie is neceſſarie for Orphans, and Widdowes, and Straungers, which haue no other way to get their liuing, and therefore ſome Vſurie muſt be tolerated. If Vſurie be neceſſarie for vs, how did the *Iewes* without it? Did God thinke it good for the ſtate of their common weale to be without vſurers? and is it good for the ſtate of our common weale to haue vſurers? this is wiſedome againſt God. 4

Fiftly they ſay: If I may not gaine by the money which I lend, I will lend no more, but keepe my money to my ſelfe: nay, that is as bad to keepe thy money 5

from thē which need, as to lend thy money for Vsurie. For Christ saith, *frō him which borroweth turne not away thy face.* Therfore thou art bound to lend. As he hath a curſſe in *Prou.* 11. which keepeth his corne, when he ſhould ſell it to them which hūger; ſo he hath a curſſe in *Eze.* 18. which keepeth his money when he ſhould lend it to them which want.

Mat. 5. 42.

6 Sixtly they ſay, becauſe Vſurie comes of biting, the biting vſurie is onely forbidden, and none but the biting vſurie: why then all Vſurie is forbidden, for all Vſurie commeth of biting, ſo the wiſe God hath giuen it a name to condemne it.

7 Laſtlie, they alledge the Law of the land for it, and ſay, the Queenes ſtatute doth allow vs to take vpon Vſurie ten in the hundreth. Theſe are like the *Iewes*, which ſaid, *We haue a law, and by our law he ſhall dye:* when they could not ſay by Gods law he ſhall dye, then they ſayd *by our law he ſhall dye:* ſo when they cannot ſay by Gods law we may take Vſurie, they ſay by mans law we may take

Iohn. 19. 7.

take vſurie, this is the pooreſt defence of all the reſt: for if Gods law forbid thee, can any law of man excuſe thee? As it would not ſerue *Adam* to ſay, *the woman bad me*; ſo it will not ſerue the vſurer to ſay, the Law doth licence me. But he cannot ſay, the Law doth licenſe me: for though peraduenture our Law do tollerate more than ſhould be tollerated, yet I would haue you know, that our Law doth not allow ten in the hundreth, nor fiue in the hundreth, nor one in the hundreth, nor any vſurie at all: but there is a reſtraint in our Law, that no vſurer take aboue tenne in the hundreth, it doth not allow ten in the hundreth, but puniſheth that tyrant which exacteth aboue ten in the hundreth. It is much like that tolleration which we reade of diuorces. For the hardneſſe of mens hearts, Chriſt ſaith, that *Moſes* did ſuffer the man and wife to part a ſunder: So for the hardneſſe of mens hearts, our *Moſes* our Prince is faine to ſuffer as it were a kind of vſury, becauſe otherwiſe no men would lend.

Gen. 3.

Matth. 19. 7.

Theſe are the beſt excuſes which our vſurers haue to pleade for themſelues, againſt they come before the tribunall of God; & if their reaſons wil not ſtand before men nor their owne conſcience, how will they ſtand before the Lord? And yet he which ſpeaketh to theſe, maketh himſelfe a mocke. Chriſt preached many Sermons, and was neuer ſcorned at any, but when he preached againſt couetouſneſſe, thē it is ſaid that he was mocked: ſhewing that theſe kind of men are moſt incorrigible and wedded to their ſinne till death make them part. Yet for their greater condemnation, we are commāded to ſpeak to them which wil not heare: of which number is euerie reader of this Sermon if he be a vſurer after.

Luke.16.14.

Ezek.2.5.

What the vſurer is like.

Now, you long to heare what the vſurer is like. To what ſhal I liken this generation? They are like a Butlers box: for as all the counters at laſt come to the Butler; ſo all the mony at laſt commeth to the vſurer, ten after ten, & ten after ten, and ten to ten, till at laſt he receiue

ceiue not only ten for an hundreth, but an hundreth for ten. This is the onely difference, that the Butler can receiue no more than he deliuered: but the vſurer receiueth more than he deliuereth. They are like a Moth; euen as a Moth eateth a hole in cloath, ſo vſurie eateth a hole in ſiluer: If you haue a peece of ſiluer which is as much as an hundred pounds, in one yeare vſury wil eate a hole in it as big as ten pounds: in two yeares ſhe will eate a hole as big as twentie pounds: in three yeares ſhe wil eate a hole as big as thirty pounds. Nay, now they ſay, he is but a bad husband which cannot eate a hole as big as fiftie pounds in a yeare: that is, which cannot gain halfe in half: how many holes haue theſe Moths eaten in poore mens garments? They are like Nonreſidents, that is, ſuch bad members, that no man ſpeaketh for them but thēſelues. As no man ſtandeth for Nonreſidencie, but he which is a Nonreſident, or he which would be a Nōreſidēt: ſo no mā ſtādeth for vſurie, but he which is an vſurer,

or he which would be an vsurer. They
1.*King*.21.7. are like *Iezabel*, which said, *Let me alone, I haue a way*. If there be no way to liue (saith the false Steward) I know what to do, I will deceiue: so if there be no way to liue (saith the vsurer) I know what to do, I will oppresse: If I cannot
Luke.16.4. liue by buying, nor by selling, nor by flattering, nor by labouring, I will liue by oppression. But as one in his Cōmēt speakes to the false Steward. *Thou saiest I know what to do, but doest thou know what thou shalt suffer?* So I say to vsurers, you say you know what to do, but do you know what you shall suffer? In deed he knoweth not what to do, which knoweth not to do well: and therefore Christ said of his persecutors, *that they*
Luk.23.34. *knew not what they did*. Here I will end the first dayes examination.

1.*Cor*.7.10. Now I may conclude with *Paul*, *I haue not spoken, but the Lord*: & therfore
Act.9.22. as the Lord said vnto *Saul*, that he persecuted him; so they which resist this doctrine do contemne him, and not me.

The end of the first Sermon.

THE EXAMINATION of Vſurie.

The ſecond Sermon.

IT remaineth that we ſpeake of the vſurers puniſhment: Then, what may be thought of them which do not take vſurie, but giue vſurie. Laſtly, what they ſhould do, which haue got their riches by vſurie.

To begin with the puniſhment, not onely Gods law, but euen the Cannon law doth ſo condemne vſurie, that firſt it doth excommunicate him from the Church, as though he had no communion with Saints. The puniſhments of vſurers. 1

Secondly, it doth detaine him from the Sacraments, as though he had no communion with Chriſt. 2

Thirdly, it doth depriue him of his Sepulcher, and will not ſuffer him to be buried, as though he were not worthy to lye in the earth, but to lye in hel. 3

Laſtly, it maketh his will to be no 4

will, as though his goods were not his owne: for nothing is ours but that which we haue rightly got: & therefore we say, It is mine by right, as though it were not ours, vnles it be ours by right. This is the iudgement of mans law.

Now you shall heare the iudgement of Gods law. A vsurer doth receiue two Incomes; one of the borrower, and an other of the reuenger; of the borrower he lookes for gaine; but of the reuenger he lookes for punishment: therefore all the Scripture propheseth euill vnto him, as *Michaiah* did to *Achab*. *Salomon* saith, *He which increaseth his riches by Vsury, gathereth for them which will be mercifull to the poore.* As if he should say, when he hath loden himselfe like a cart, he shall be vnloden like a cart againe, and they shall inherite his money for whom he did neuer gather it. For he which is vnmercifull to the poore, meaneth not to gather for them which will be mercifull to the poore: but *Salomon* saith, That they shall be his heires which will be mercifull as he

Prou. 28. 8.

was

was vnmercifull.

Now marke whether this prophecie of *Salomon* be true, I know not how manie in this Citie do increaſe by vſurie; but this propheſie ſeemeth to be verified of manie: For it is noted, that the riches and lands of Aldermen and Merchants, and other in *London*, do not laſt ſo long, nor indure ſo well, as the riches and lands of others in the countrey, & that their children do not proue ſo well as others, nor come to that place in the Common weale, which for their welth their parents looked that they ſhould come to, I can giue no reaſon for it, but the reaſon of *Salomon*, *He which increaſeth by vſurie, gathereth for them which will be mercifull to the poore.* That is, their riches ſhall go from their heires to Gods heires, according to that, *The riches of the ſinner is laid vp for the righteous*: that is, the righteous ſhal inioy that which the wicked gathereth. All riches are vncertaine, but the riches which are euill gotten, are moſt vncertaine: They may be called moue- Prou. 13. 22.

able goods, for they are verie moue-
able, like the clowds which neuer reſt
Ezec.22.13. till they fall as they climed. God ſaith,
that he will ſmite the vſurer with his
fiſt, not with the palme of his hand, but
with his fiſt, which giueth a greater
blow. As his hands were ſhut againſt
the poore, ſo Gods hands ſhall be ſhut
againſt him, that his puniſhment may
be like his ſinne. But if you will heare
their finall ſentence, *Dauid* ſaith here,
That they ſhall not dwell in Gods temple,
nor reſt in his holy mountain. Thē we will
ſeeke no moe puniſhments, for this pu-
niſhment is all puniſhmēts. If they ſhal
not come to heauē, whoſe thē ſhal thoſe
riches be? Nay, whoſe then ſhall the
honour be when that day commeth? If
he ſhall not reſt in heauen, then he ſhall
Note. reſt in hell where no reſt is. Then ſaith
one, the vſurer ſhall crie vnto his chil-
dren, Curſed be you my children, be-
cauſe you were the cauſe of theſe tor-
ments, for leaſt you ſhould be poore, I
was an vſurer, and robbed other, to
leaue riches vnto you. To whom, the
children

children ſhall reply agayne, nay, Curſed be you father, for you were the cauſe of our tormentes; for if you had not left vs other mens goods, we had not kept other mens goods. Thus when they are curſed of God, they ſhall curſe one another, curſe the Lord for condemning them, curſe their ſinnes for accuſing thē, curſe their Parents for begetting them, and curſe themſelues, becauſe they cannot helpe themſelues: As they which are bleſſed doe nothing but bleſſe, ſo they which are curſed, doe nothing but curſe. This is the ſecōd vſurie which the vſurer ſhal receiue of God, after he hath receiued vſurie of men, then the name of vſurie ſhalbe fulfilled, as it ſignifieth biting, ſo when it hath bitten other, it ſhal bite the vſurer to, and neuer reſt biting; then they ſhall wiſh that they could reſtore agayne as *Zacheus* did, & ſhall not reſtore, becauſe their money is gone. Therefore if Chriſt be come to your hearts, as he came to *Zacheus* houſe, reſtore now as *Zacheus* did, & eſcape this iudgement. This is the end of the Vſu- *Luke.19.*

rer and his money, if they ſtay together till death, yet at laſt there ſhal be a diuiſion. The deuill ſhall take his ſoule, the earth ſhall take his body, the ſtraungers ſhall take his goodes, and the mourners ſhall reioyce vnder their blackes, & ſay, wickednesſe is come to the graue.

Note.

Therefore, if thou wouldeſt not be counted an Vſurer then, refrayne to be an Vſurer now, for they which are Vſurers now, ſhall be counted Vſurers then. Thus you haue heard the vſurers payment.

Whether it be vnlawfull to giue Vſurie.

Now if you will know whether it be vnlawful to giue vſury, as it is vnlawful to take vſurie, I wiſh that you could reſolue your ſelues, that I might not ſpeak of it: for I haue heard ſom preachers ſay, that there be ſome truthes which they would be loth to preach, and ſo there be ſome truthes which I would be loth to preach, becauſe many heare by halues, & ſome for malice or ignorance, will take things otherwiſe then they are ſpoken, yet becauſe I haue promiſed, I will ſpeake ſome thing of it.

Well

Well then, may we neither take vſurie, nor giue vſurie? I know that *Ieremie* ſaith; *I haue not lent vpon Vſurie to others, neither haue others lent vpon Vſurie to me:* as though both were vnlawful, not onely to take vſury, but to giue vſurie. But thereby *Ieremie* doth ſignifie, that he was no medler in the world, whereby they ſhould enuie him like other men, and therefore he cleareth him ſelfe chiefly from vſury, becauſe vſurers were moſt enuied. And to ſhew that he was not an Vſurer, he ſaith that he was not a borrower, which is more lawfull then to be an vſurer, like a man which ſaith, I doe neither hate him nor know him. Why it was lawfull to know him, but to proue that hee did not hate him, he ſaith, he doth not know him. So *Ieremie*, to proue that he had not lent vpon vſurie, doth ſay, that he neuer borrowed vpon Vſurie, which many will doe that will not lend. The beſt expoſitours giue this ſence of it. I know beſide, that Chriſt did caſt forth the buyers out of the Temple, as well as the ſellers,

Ierem. 15. 10.

1. Obiect.

Anſwere.

2. Obiect.

Anſwere. but that was not for buying, but for buying in the Temple, where they ſhould not buy, but pray: or elſe it was as lawfull to buy any thing, as it is lawfull to vſe it.

. Obiect. I know beſide, that it is a cõmon ſaying, if there were no buyers, there would be no ſellers, if there were no bribe giuers, there would be no bribe takers. But in this caſe it may be rather ſayd, if

Anſwere. there were no takers, there would be no giuers, for the giuer doth not make the receiuer to take, but the receiuer doth make the giuer to giue, becauſe he will not lend vnleſſe the other will giue him for the loane: therfore as we ſay, the receiuer makes the theefe: ſo I may ſay, the receiuer of Vſurie, makes the giuer of Vſurie. Therefore I would be loth to compare them which are cõſtrained to borrow vpon Vſurie, vnto them which did buy in the Temple, and were not conſtrained more then they which ſold in the Temple. Much leſſe may I compare them which giue vſurie vnto them which take Vſurie: for there is as great

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ods betweene thē, as there is betweene giuing and taking; or betweene couetousnesse and necessitie, for one is couetousnesse, and the other is necessitie. He which lendeth for vsurie, lendeth for couetousnesse, but he which borroweth vpon vsurie, borroweth for necessitie.

Now, for necessitie God hath allowed many things, as for necessity it was lawfull for *Adams* sonnes to marie with *Adas* daughters, because there were no other women. For necessitie it was lawful for *Dauid* to eate the shewbread, because he had no other foode. For necessitie it was lawfull to worke, and heale, & fight vpō the Saboth, which was not lawfull but for necessitie. Therefore for necessitie why may not a man pay more then he borrowed, seeing no Scripture doth forbid vs to pay more thā we borrowed, but to require more thē we lend. Some do thinke, that as God did vse the ambition of *Absalon*, and the malice of *Pharao*, and the trecherie of *Iudas* vnto good: so men may vse the couetousnes of vsurers vnto good, that is, to helpe at

1. Sam. 21. 6.

Luke. 13. 10.

a need whē a man is like to be vndone, & his childrē cast away, & his lease forfeited, & many inconueniences beside like to ensue, which you know better than I, vnlesse he haue presēt money at sommē to preuēt a mischief. For example hereof, I may alledge how *Iacob* did vse the sin of *Laban*: *Labā* did euil in swearing by Idols, but *Iacob* did not euill in receiuing such an oth of him though it was an vnlawfull oth. So, though the vsurer do euill in taking vsurie, yet a mā doth not euill in giuing vsurie. Beside, I may alledge the example of *Abrahā* & *Abimelech*: *Abraham* made a couenant with *Abimelech*: to confirme this couenant, *Abraham* sware, and *Abimelech* sware, *Abraham* sware by the true God, but *Abimelech* sware by his false Gods, and yet *Abraham* did receiue this oth and sinned not. So, if her Maiestie and the Turke should make a couenant, the Turke would not sweare as the Queene would sweare; for the Queene would sweare by the Lord, but the Turke would sweare by Mahomet:

Gen. 31. 53.

Gen. 21. 31.

if

if it be lawfull then to receiue ſuch an oth, though it be an vnlawfull oth, why may it not be lawfull for me to giue more than I borrowed, though it be vnlawfull for the Vſurer to take more then he lended? Beſide, a Prince may not pardon a wilfull murtherer, yet I thinke that no man will ſay in haſt, that he which hath committed murther may not take a pardon. As this vnlawful giuing doth not make the taking vnlawfull; ſo the other vnlawfull taking doth not make the giuing vnlawfull. Beſide, it is lawfull to ſuffer iniurie, though it be vnlawful to offer iniurie: it is lawfull to ſuffer iniurie, as Chriſt paid tribute, which was iniurie; but, it is not lawfull to offer iniurie, becauſe there are ſixe Commandements againſt it. *Matth.17.17*

Now, to take vſury, is as it were to offer iniury: but to giue vſury, is as it were to ſuffer iniurie, therfore though I may not take more than I borrowed, yet I may giue more than I borrowed.

Moreouer, I may cõpare giuing of vſury to ſwearing; if a mã ſweare without

cauſe, he ſinneth, but if he ſweare as the word teacheth him to ſweare, he ſinneth not: ſo, if a man borrow vpon vſurie, & borrow without cauſe, he ſinneth, becauſe he feedeth the vſurer: but elſe, as a man may ſweare in ſome caſe, ſo in ſome caſe a man may borrow vpon vſury, that is, in caſe of neceſſitie, when a man muſt needs borrow, and can borrow of none but vſurers.

Laſtly, I may alledge that vſurie and vſurer, are neuer read in the Scripture, but they ſignifie him that takes vſurie, not him which giues vſurie: and therefore the Scripture ſeemeth to forbid taking, but not giuing.

Many reaſõs more are alledged which I cãnot refute, & therfore I wil not contradict them: yet I meane not to decide the queſtiõ, becauſe I will not be miſtakẽ; but if ſome ſhould come vnto me in that neceſſitie & extremitie which I cã imagine, & aske; may I borrow money of theſe vſurers to ſaue my life, or my credite, or my liuing, ſeeing no man wil lend me freely? I would anſwere him as

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the Prophet anſwered *Naaman*, neither do, nor do not, but *go in peace*. I will not forbid thee, nor I wil not condēne thee, but if thy conſcience condēne thee not, I thinke thy ſinne one of the leaſt ſinnes; and as *Naaman* prayed, *Lord be mercifull vnto me in this*: ſo I thinke the Lord will be mercifull vnto thee in this: but if thy conſcience go againſt it: then do it not, for it is ſinne to thee, though it be free for another, becauſe whatſoeuer is not done of faith is ſinne. I charge you in the feare of God, that you do not miſtake that which is ſaid, for I know no learned Preacher, nor learned writer of other mind. Yet leaſt you ſhold miſtake the matter, as I diſtinguiſhed of lenders, ſo I will diſtinguiſh of borrowers.

2. *Reg.* 5. 18.

Rom. 14. 23.

If ſome may borrow vpon vſurie, it doth not follow that all may borrow vpon vſurie, becauſe al haue not the like cauſe: therefore do not ſay that I teach you to borrow vpon vſury, for I thinke that the moſt in this citie which borrow vpon vſurie, ſhould not borrow as they do, becauſe they rather maintaine vſurie, then ſupplie their neceſſitie. Some I

Diuers kindes of borrowers.

know borrow for meere neceſſity, if any may be allowed, thoſe are they: but there is a kinde of borrowers in this Citie, which feede Vſurers as the bellowes kindle the fire, for they haue no need to borrow, but becauſe they would be rich, and richer, & richeſt of all: therfore they will imploy all the money which they cā borrow, thinking to get more by the vſe of it, then the vſurie of it doth come to. This maketh them ſell their wares ſo deare, becauſe they muſt not onelie gaine the price but the intereſt beſide, & more than the intereſt to, or elſe they gaine nothing. Theſe borrowers are in another predicament than thoſe which borrow for neceſſitie, & therfore if they be not old enough to anſwere for themſelues, I am to young to anſwer for thē. There are other borrowers as I haue heard, which for ſome ſecret cauſe wold ſeeme barer & needier than they are, either becauſe they would not be charged deepely with Subſidies, or elſe becauſe they would compound with their Creditors for a little: therfore they will haue alwayes ſome thing for vſurie, that

their

their creditors may thinke them bare of money, or that other may pitie them in their charges. Theſe are like thoſe foxes which haue wealth enough to pay their debts, & yet lye in priſon becauſe they would defraud their creditors. I doubt not but there be more ſorts thē I know, I cānot hunt euery corner becauſe I wāt experience: but this is my concluſion, I would haue no man pay intereſt vnto vſurers but for neceſſitie, euen as a trauailer giueth his purſe to a theefe, becauſe he cannot chuſe. Thus you haue heard what I can ſay of thē which take vſurie, and them which giue vſurie. Note.

Now you would vnderſtand the laſt queſtion. If you haue bene Vſurers alreadie, what you ſhould do with that money which you haue gained by vſurie? Surely euen as *Zacheus* did, reſtore it againe. If you cannot ſay as *Samuell* ſaid, *whoſe goods haue I taken?* then you muſt ſay as *Zacheus* ſaid, *whoſe goods haue I kept?* The beſt thing is to do no man wrong, but the next to that is, to make him amends. This God ſignifieth when he ſaith, *Put away the exe-* What Vſurers ſhould doe with their gaines. 1. *Sam.* 12. 3. *Luke.* 19. 8. *Ioſh.* 6. 18.

crable thing from you, that is, let no vnlawfull thing stay in your handes, like the wedge of *Achã*, which he had got by sin. The same law serueth for all which is got wrongfully, which was instituted against theeues, *Exod.22.* *Restore it again*: the reason of this law is, because the sin is not remitted, vntill the debt be restored, for as humilitie is the repentance of pride, & abstinence is the repentãce of surfet, and almes is the repẽtance of couetousnes, and forgiuenesse is the repẽtance of malice, so restitution is the repẽtance of vsury; as he which is not hũble doth not repent his pride, he which doth not abstaine, doth not repent his gluttonie, he which doth not forgiue, doth not repẽt his malice, so he which doth not restore, doth not repent his vsurie. For how can he be said to repent for his vsury, which liueth by vsurie still. Therefore *Daniell* *Dan.4.24.* saith to *Nabuchadnezzar*, *breake off thy sinnes by righteousnes*, shewing, that nothing but righteousnesse can break vnrighteousnes. As diseases are healed by the cõtrarie, so pride is healed by humilitie, gluttonie by abstinence, malice by forgiue-

forgiueneſſe, couetouſneſſe by almes, & vſurie by reſtoring. This *Paul* calleth, *The reuenge of a Chriſtian*, whē he takes reuenge vpon his ſinnes, and puniſheth his luſtes, ſo that he maketh thē do contrarie to that which they would doe. Therefore you muſt reſtore that which you haue got by vſurie, or elſe you do not repent of your vſurie. As a Camell whē he comes home caſteth off his burthen at the doore, that he may enter into his ſtable, ſo they which are laden with other mens goods, when they go to heauen, muſt leaue their burthē where they had it, leaſt they be to groſſe to get in at the narrow gate. But as the diſciples of Chriſt ſaid, *This is a hard ſpeech*, ſo to thē which haue got moſt that they haue by vnlawfull meanes, this is a hard ſpeech, to bid thē reſtore it againe, there be two great rubs in the way. 2.Cor.7.11. Iohn.6.60.

Two obiections.

Firſt, the loſſe which they ſhall ſuſtaine, if they reſtore againe all which they haue got vniuſtly. Then the difficultie to reſtore it againe to the right parties. If you aske me, as *Amaziah* aſked the Prophet, *How ſhall we do for* 2.Chro.25.9.

those hundreth talents? How shall I liue when al is gone that I haue got wrongfully? I can say no more than the Prophet said to him, *The Lord is able to giue thee more then this.* *Zacheus* did not feare how he should liue, but *Zacheus* did feare to offend: so thou shouldest not feare to restore other mens goods, but thou shouldest feare to keepe other mens goods: and as *Zacheus* liued when he had restored, so thou shalt liue when thou hast restored. He which saith, *Trie me if I will not powre downe a blessing*, trie him whether he will not powre downe a blessing; for he hath promised to blesse the lender as well as the Sacrificer. He which is the Lord of al, can giue thee more thā thou needest: but if you cannot restore to the owner, nor to his heires, then giue it to the poore, for they are the next heires, and repent that thou hast kept it so lōg: but in no wise thou maist keepe it to thy selfe, because it is none of thine.

Luke.19.

Mala.3.10.

Deut.15.10.

When *Hezekiah* was like to dye, *Esay* said vnto him, *Set thy things in order before thou dye.* That which he aduised him,

Esay.38.6.

him, he aduiſeth all; ſet your things in order before you dye. What is this to ſet things in order, but to reſtore vnto euerie one his owne? When thou bequeatheſt thy bodie to the earth, then thy bodie is ſet in order: when thou bequeatheſt thy ſoule to God, then thy ſoule is ſet in order: when thou bequeatheſt thy goods to the owners, then thy goods are ſet in order: therefore if thou dye with other mens goods in thy hand, then thou dyeſt before thou haſt ſet things in order, and then thou dyeſt in thy ſinnes, and then no promiſe in all the Scripture appertaineth vnto thee, becauſe nothing is promiſed vnto ſinners, but vnto penitent ſinners. Therfore that you may not dye in your ſinnes, it is neceſſarie to make reſtitution before you dye, or elſe you dye in your ſinne, and are croſſed out of all the ioyes of heauen. Wherefore as *Abner* ſaid to *Ioab*, *Knoweſt thou not that it will be bitterneſſe in the latter end?* So remember whether this courſe will be ſweete or bitter in the end. If they be condemned which giue not their owne goods

2. Sam. 2. 26.

to them which neede, like the rich glutton, how can they be saued which draw other mens good from them, that haue more need of theirs?

Thus you haue heard the definition of vsurie, & the deriuation of it, and the vnlawfulnesse of it, and the kinds of it, and the punishment of it, and the arguments which are alledged for it, & what may be thought of them which do not take vsurie but giue vsurie, & what they should do which haue got their liuing by vsurie.

Now, seeing you may not be vsurers to men, let euerie man hereafter be an vsurer to God, which promiseth, If thou *Matth.19.26.* leaue father, or mother, or wife, or children, or house, or land for him, not ten in the hundreth, but an hundreth for ten, nay an hundred for one, & in the world to come, life euerlasting: that is, a thousand for one. That we may receiue this vsurie, let vs pray that the words which we haue heard out of this Psalme, may dwell with vs till we dwell in heauen.

5 SE 54

FINIS.

THREE PRAYERS, ONE FOR THE MORNING, another for the Euening: the third for a ſick-man.

Whereunto is annexed, a godly Letter to a ſicke friend: and a comfortable ſpeech of a Preacher vpon his death bed. Anno. 1591.

Imprinted at London by *Richard Field* for *Thomas Man*, dwelling in Paternoſter row, at the ſigne of the Talbot.

1591.

BRITISH MUSEUM

THREE PRAYERS, ONE *for Morning, another for Euening: the third for a ſicke Man.*

A Morning Prayer.

O Lord prepare our hearts to pray.

ETernall God, giuer to thē which want, Cō-forter to them which ſuffer, and forgiuer to them which repent: we haue nothing to render thee but thine own. If we could giue thee our bodies, & ſoules, they ſhould be ſaued by it: but thou were neuer the richer for them. All is our dutie, and al of vs cannot performe it: therefore thy ſonne died, and thy ſpirit deſcended, and thy Angels guide, and thy Miniſters teach, to help the weakenes of men. All things cal vpon vs, to call vpon thee, and we are proſtrate be-

fore thee before we know how to worſhip thee: euen ſince we roſe, we haue taſted many of thy bleſſings, and thou haſt begun to ſerue vs, before we begin to ſerue thee. Why ſhouldeſt thou beſtow thy health and wealth, and reſt, and liberty vpon vs more then other? we can giue no reaſon for it, but that thou art mercifull.

And if thou ſhouldeſt draw all backe againe, we haue nothing to ſay, but that thou art iuſt. Our ſinnes are ſo grieuous and infinite, that we are faine to ſay with Iudas, *I haue ſinned:* and there ſtoppe becauſe we cannot reckon them. All things ſerue thee, as they did at firſt, onely men are the ſinners in this world.

Our heart is a roote of corruption, our eys are the eyes of vanity, our eares are the eares of follie, our mouthes are the mouthes of deceit, our hands are the hands of iniquitie, and euerie part doth diſhonour thee, which wold be glorified of thee. The vnderſtanding which was giuen vs to learne vertue, is apt now to apprehend nothing but ſinne; the wil which was giuen vs to affect righteouſnes, is apt now to loue nothing but wickednes.

The

The memory which was giuen vs to remember good things, is apt now to keepe nothing but euill things. There is no difference betweene vs and the wicked, we haue done more againſt thee this weeke, then we haue done for thee ſince we were borne, and yet we haue not reſolued to amend; but this is the courſe of our whole life, firſt we ſinne, & then we pray thee to forgiue it, and then to our ſinnes againe, as though we came to thee for leaue to offend thee.

And that which ſhould get pardon at thy handes for all the reſt, that is, (our prayer) is ſo full of toyes and fancies, for want of faith & reuerence, that when we haue prayed, we had need to pray againe that thou wouldeſt forgiue our prayers, becauſe we thinke leaſt of thee when we pray vnto thee. What Father but thou, could ſuffer this contempt, & be contemned ſtil? Yet when we think vpon thy ſon, al our feare is turned into ioy, becauſe his righteouſnes for vs, is more then our wickednes againſt our ſelues. Settle our faith in thy beloued, and it ſufficeth for all our iniquities, neceſſities, and infirmities.

Now Lord we go forth to fight againſt the world, the fleſh, and the diuell: and the weakeſt of our enimies, is ſtronger then we: therefore we come vnto thee, for thy holy ſpirite to take our part; that is, to change our mindes, and wils, and affections, which we haue corrupted, to remoue all the hinderances which lets vs to ſerue thee: and to direct all our thoughts, ſpeeches & actions, to thy glory, as thou haſt directed thy glorie to our ſaluation. Although we be ſinners (O Lord) yet we are thine, & therfore we beſeech thee to ſeparate our ſins from vs, which would ſeparate vs from thee, that we may be ready to euerie good, as we are to euill. Teach vs to remember our ſinnes, that thou maieſt forget them, and let our ſorrow here, preuent the ſorrow to come. We were made like thee, let not fleſh and blood turne the Image of God to the image of ſathan: our foes are thy foes, let not thine enimies preuaile againſt thee to take vs from thee; but make thy word vnto vs, like the ſtarre which ledde vnto Chriſt: make thy benefites, like the pillar which brought to the land of promiſe: make thy

croſſe,

croſſe, like the meſſenger which cõpelled gueſts vnto the bãquet: that we may walk before men like exãples, and alway looke vpõ thy ſonne, how he would ſpeake and do, before we ſpeake or do any thing.

Keepe vs in that feare of thy Maieſtie, that we may make cõſcience of all that we do, and that we may count no ſinne ſmal, but leaue our lying, and ſwearing, and ſurfeting, and coueting, and boaſting, and flãting, and inordinate gaming, and wanton ſporting, becauſe they draw vs to other ſinnes, and are forbidden as ſtraightly as other. Let not our hearts at any time be ſo dazled, but that in all temptations, we may diſcerne betweene good & euill, between right and wrong, between truth and errour: and that we may iudge of all things as they are, and not as they ſeeme to be; let our mindes be alwayes ſo occupied, that we may learne ſome thing of euery thing, and vſe all thoſe creatures as meanes & helpes prepared for vs to ſerue thee. Let our affectiõs grow ſo toward one another, that we may loue thee as much for the proſperitie of other as if it were our own: let our faith, & loue, and prayer

be alway so readie to goe vnto thee for our helpe, that in sickenes we may finde patience, in prison we may finde ioy, in pouertie we may finde contentment, and in all troubles we may finde hope. Turne all our ioyes to the ioy of the holy Ghost, and all our peace to the peace of cõsciẽces, and all our feares to the feare of sinne, that we may loue righteousnes, with as great good will as euer we loued wickednes: & go before other in thankefulnes towardes thee, as far as thou goest in mercy towards vs before thẽ, taking all that thou sendest as a gift, and leauing our pleasures before they leaue vs, that our time to come, may be a repentance of the time past, thinking alway of the ioyes of heauen, the paynes of hell, our owne death, and the death of thy sonne for vs.

Yet Lord let vs speake once againe like Abraham, one thing more we will beg at thy hands, our resolutions are variable, & we cãnot performe our promises to thee, therfore settle vs in a cõstant forme of obedience, that we may serue thee frõ this houre, with those duties which the world, the deuil, and the flesh, would haue vs de-

ferre

ferre vntill the point of death.

Lord we are vnworthy to aske any thing for our ſelues, yet thy fauour hath preferred vs to be petitioners for other. Therfore we beſeech thee to heare vs for thē, and them for vs, and thy ſonne for all. Bleſſe thy vniuerſall Church, with truth, with peace, & thy holy diſcipline. Strēgthen all thē which ſuffer for thy cauſe, & let them ſee the ſpirit of comfort cōming towards them, as thy Angels came to thy ſonne, when he was hungrie.

Be mercifull vnto all thoſe which lye in anguiſh of conſcience, for remorſe of their ſinnes: as thou haſt made them examples, ſo teach vs to take exāple by thē, that we may looke vpon thy Goſpell, to keepe vs frō deſpayre: and vpon thy law, to keepe vs from preſumption. Proſper the armies which fight thy battailes, & ſhew a difference betweene thy ſeruaunts & thy enemies, as thou didſt betweene the Iſraelites and the Egyptians, that they which ſerue thee not, may come to thy ſeruice, ſeeing that no God doth bleſſe beſides thee. Make vs thankefull for our peace, whom thou haſt ſet at libertie, while thou haſt

layde

laid our dangers vpō others, which might-
eſt haue laid their dangers vpon vs: And
teach vs to build thy Church in our reſt,
as *Salomon* built thy Temple in his peace.
Haue mercy vpō this ſinfull land, which
is ſicke of long proſperitie, let not thy
bleſſings riſe vp againſt vs, but indue vs
with grace as thou haſt with riches, that
we may go before other Nations in Reli-
gion, as we goe before thē in plentie: giue
vs ſuch hearts as thy ſeruauntes ſhould
haue: that thy will may be our will; that
thy Law may be our Law; and that we
may ſeeke our kingdom in thy kingdom.
Giue vnto our Prince a Princely heart,
vnto our Counſellers, the ſpirit of coun-
ſell, vnto our Iudges, the ſpirite of Iudge-
ment, vnto our Miniſters the ſpirit of do-
ctrine, vnto our people, the ſpirit of obe-
dience: that we may all retaine that com-
munion heere, that we may enioy the cō-
munion of Saints hereafter.

Bleſſe this familie with thy grace and
peace, that the Rulers thereof may go-
uerne according to thy word, that the ſer-
uants may obey like the Seruants of God,
and that we may all ſo loue one another,

that

that we may all be loued of thee. Now Lord we haue commenced our ſute, our vnderſtanding is weake, and our memorie ſhort, and we vnworthy to pray vnto thee, more vnworthie to receiue the thinges which we pray for. Therefore we commend our prayers and our ſelues vnto thy mercie in the name of thy beloued ſonne our louing Sauiour, whoſe righteouſneſſe pleadeth our vnrighteouſneſſe. *Our Father which art in heauen, &c.*

A Prayer for the Euening.

O Lord God, what ſhall we render vnto thee for all thy benefites? which haſt giuen thy ſonne for a ranſome, thy holie ſpirite for a pledge, thy word for a guide, and reſerueſt a kingdome for our perpetuall inheritance: of whoſe goodneſſe we are created, of whoſe iuſtice we are corrected, of whoſe mercie we are ſaued: our ſinnes ſtriue with

thy benefites which are moe, let vs count al creatures, & there be not so many of any kind, as thy gifts, except our offences, which we returne vnto thee for thē. Thou mightest haue said before we were formed: let them be monsters, or let them be Infidels, or let them be beggers, or Cripples, or bond-slaues so long as they liue. But thou hast made vs to the best likenes, and nursed vs in the best religion, & placed vs in the best land, that thousands would thinke themselues happy, if they had but a peece of our happines. Therefore why should any serue thee more then we, which want nothing but thankfulnes?

Thou hast giuen vs so many things, that scarse we haue any thing left to pray for, but that thou wouldest continue those benefites which thou hast bestowed already, yet we couet as though we had nothing, and liue as though we knew nothing: when we were children, we deferred till we were men, now we are men, we deferre vntill we be old men; and when we be old men, we will deferre vntil death. Thus we steale thy gifts, and do nothing for them, yet we looke for as much at thy hands, as they

they which ſerue thee all their liues. The leaſt of thy bleſſings, is greater then al the curteſies of men, and yet we are not ſo thankfull to thee for all that we haue, as we are to a friend for one good turne: we are aſhamed of many ſinnes in other, and yet we are not aſhamed to commit the ſame ſinnes our ſelues, & worſe then they; yea we haue ſinned ſo long almoſt, that we can do nothing elſe but ſinne, & make others ſinne to, which would not ſinne but for vs.

If we do any euill, we do it cheerefully and quickly, and eaſily: but if we do any good, we do it faintly, and rudely and ſlackly; When did we talke without vanitie? when did we giue without hypocriſie? when did we bargaine without deceit? when did we reproue without enuie? when did we heare without wearineſſe? when did we pray without tediouſneſſe? Such is our corruption, as though we were made to ſinne: in deed, or in word, or in thought, we haue broken all thy Commandements, that we might ſee what good is in euill, which hath left nothing but guilt, and ſhame,

and expectation of iudgement, while we might haue had peace of conſcience, ioy of hart, & all the graces which come with the holy ſpirite. Some haue bene wonne by thy word, but we would not ſuffer it to change vs: ſome haue bene reformed by thy croſſe, but we would not ſuffer it to purge vs: ſome haue bene moued by thy benefites, but we would not ſuffer them to perſwade vs: nay we haue giuen conſent vnto the diuell, that we wil abuſe all thy gifts ſo faſt as they come: & therefore thy bleſſings make vs proude, thy riches couetous, thy peace wanton, thy meates intemperate, thy mercy ſecure, and all thy benefits are weapons to rebell againſt thee, that if thou looke into our hearts, thou maiſt ſay our Religion is hypocriſie, our zeale enuie, our wiſedome pollicie, our peace ſecuritie, our life rebellion: our deuotion ends with our prayers, and we liue, as though we had no ſoules to ſaue.

What ſhall we anſwere for that which our conſcience condemnes? We are one day neerer to death ſince we roſe, whē we ſhall giue account how euery day hath bene

bene ſpent, and how we haue got theſe things which other will conſume when we are gone.

And if thou ſhouldeſt aske vs now, what luſt aſſwaged, what affection qualified, what paſſion expelled, what ſinne repented, what good performed, ſince we began to receiue thy benefits this day, we muſt confeſſe againſt our ſelues, that all our works, words, & thoughts, haue bene the ſeruice of the world, the fleſh and the diuell: we haue offended thee and contemned thee all the day, and at night we pray vnto thee, Father forgiue vs all our ſinnes, which haue diſhonored thee, while thou didſt ſerue vs: run from thee while thou didſt call vs: & forgotten thee whilſt thou didſt feede vs; ſo thou ſpareſt vs, ſo we ſleepe, and to morrow we ſin againe: this is the courſe of all our pilgrimage, to leaue that which thou commandeſt, and do that which thou forbiddeſt. Therefore thou mighteſt iuſtly forſake vs, as we forſake thee, & condemne vs, whoſe conſcience condemnes our ſelues; But who can meaſure thy goodnes, which giueſt all, and forgiueſt all?

Though we are ſinfull, yet thou loueſt vs: though we knocke not, yet thou openeſt, though we aske not, yet thou giueſt; What ſhold we haue if we did ſerue thee, which haſt done all theſe things for thine enimies? therefore thou which haſt giuen vs all things for my ſeruice, O Lord giue vs a heart to ſerue thee, and let this be the houre of our conuerſion, let not euil ouercome good, let not thine enimie haue his will, but giue vs ſtrength to reſiſt, patience to endure, & conſtancie to perſeuere vnto the end.

Inſtruct vs by thy word, guid vs by thy ſpirit, mollifie vs by thy grace, humble vs by thy corrections, win vs by thy benefits, reconcile our nature to thy will, and teach vs to make profite of euerie thing, that we may ſee thee in all things, and all things in thee. And becauſe (ô moſt mercifull father) we walke betweene thy mercie and iuſtice, through manie temptations, gouerne our ſteppes with ſuch diſcretion, that the hope of mercie may preuent deſpaire, and the feare of iuſtice may keepe vs from preſumption: that in myrth, we be not vaine, in knowledge we be not

proud,

proud, in zeale we be not bitter, but as the tree bringeth forth first leaues, then blossomes, and then fruite, so first we may bring forth good thoughtes, then good speeches and after a good life, to the honour of thy name, the good of thy children, and the saluation of our soules, remembring the time when we shall sleepe in the graue, and the day when we shall awake to Iudgement. Now the time is come (O Lord) which thou hast appointed for rest, and without thee we can neither wake nor sleepe, which hast made the day and night, and rulest both: therefore, into thy handes we commende our soules & bodies which thou hast bought, that they may serue thee: restore them O Lord to their first Image, and keepe them to thy seruice, and resigne vs not to our selues agayne, but finish thy worke, that we may euery day come nearer and nearer to thy kingdome, till we hate the way to hell, as much as hell it selfe, and euery cogitation, & speech, and action, be so many steps to heauē. For thy names sake, for thy promise sake, for thy sonnes sake O Lord, we lift vp our hearts, hāds, and voyce vnto

thee in his name, which ſuffered for ſinne, and ſinned not. *Our Father. &c.*

A Prayer for a ſicke man.

Almighty God and allmercyfull Father, which art the Phiſition of our bodies and ſoules, in thy handes are life and death, thou bringeſt to the graue, and pulleſt backe again: we came into this world vpō cōditiō, to forſake it whēſoeuer thou wouldeſt call vs, & now the Somners are come, thy fetters hold me, & none can looſe me but he which bound me: I am ſicke in bodie & ſoule, but he hath ſtroken me which in iudgement ſheweth mercy. I deſerued to die, ſo ſoone as I came to life: but thou haſt preſerued me till now, and ſhal this mercy be in vaine, as though I were preſerued for nothing? Who can prayſe thee in the graue? I haue done thee no ſeruice ſince I was borne, but my goodnes is to come, & ſhal I die before I begin to liue? But Lord thou knoweſt what is beſt for all, and if thou conuert me, I ſhall be conuerted in

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an houre: And as thou acceptedst the wil of Dauid as well as the act of Salomon: so thou wilt accept my desire to serue thee, as well as if I did liue to glorifie thee. The spirit is willing, but the flesh is fraile, and as I did liue sinfully whensoeuer thy sprit was from me, so I shal die vnwillingly, vnlesse thy spirit prepare me: therfore deere father giue me that minde which a sicke man should haue, & increase my patience with my paine, and call vnto my remembrance, all which I haue heard or read, or felt, or meditated to strengthen me in this houre of my triall, that I which neuer taught any good while I liued, may now teach other how to die, and to beare their sicknes patiently: applie vnto me all the mercies and merites of thy beloued son, as if he had died for me alone. Be not frō me when the enimie comes: but when the tempter is busiest, let thy spirit be busiest too: and if it please thee to loose me out of this prison, when I shall leaue my earth to earth, let thine Angels carrie vp my soule to heauen, as they did *Lazarus*, and place me in one of those mansions which thy sonne is gone to prepare for me. This

is my mediatour which hath reconciled me and thee, when thou didst abhorre me for my sinnes, and thou didst send him from heauen to vs, to shew that thou art bound to heare him for vs. Therefore in him I come vnto thee, in him I call vpon thee: ô my redeemer, my preseruer, & my Sauiour; to thee be all praise with thy father and the holy spirit for euer. Amen.

What shall stay me from my father, my brother, and my Comforter?

A comfortable ſpeech, taken from a godly Preacher, lying vpon his death bed: written for the ſicke.

I Owe to God a death, as his ſon dyed for me. Euer ſince I was borne I haue bene ſayling to this Hauen, and gathering patience to comfort this houre: therefore ſhall I be one of thoſe gueſtes now, that would not come to the banquet when they were inuited? What hurt is in going to Paradiſe? I ſhall looſe nothing but the ſence of euill: and anon I ſhall haue greater ioyes then I feele paines: for my head is in heauen alreadie, to aſſure me that my ſoule and body ſhall follow after. O death where is thy ſting? why ſhould I fear that which I would not eſcape, becauſe my chiefeſt happineſſe is behind, & I cannot haue it, vnleſſe I go vnto it? I would go through hel to heauē, & therfore if I march but through death, I ſuffer leſſe then I would ſuffer for God. My paines do not diſmay me, becauſe I trauel to bring forth eternal life, my ſins do not fright me, becauſe I haue Chriſt my Redeemer; ꝑ Iudge

doth not aſtoniſh me, becauſe the Iudges ſonne is mine aduocate; the diuell doth not amaze me, becauſe the Angels pitch about me. The graue doth not greeue me, becauſe it was my Lords bed: ô that Gods mercy to me, might moue other to loue him: for the leſſe I can expreſſe it, the more it is. The prophets and Apoſtles are my fore-runners; euerie man is gone before me, or els he will follow after me; if it pleaſe God to receiue me into heauen before them which haue ſerued him better, I owe more thankfulnes vnto him. And becauſe I haue deferred my repentance till this houre, wherby my ſaluation is cut off if I ſhould die ſodainly, loe how my God in his merciful prouidence, to preuent my deſtructiō, calleth me by a lingering ſickenes, which ſtaieth till I be readie, and prepareth me to my end, like a Preacher, and makes me by wholeſome paines wearie of this beloued world, leaſt I ſhould depart vnwillingly, like thē whoſe death is their damnation. So he loueth me while he beateth me, that his ſtripes are plaſters to ſaue me, therfore who ſhal loue him if I deſpiſe him? This is my whole office now, to

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ſtrengthen my body with my heart & be contented as God hath appointed, vntill I can glorifie him, or vntil he glorifie me. If I liue, I liue to ſacrifice, & if I die, I die a ſacrifice, for his mercie is aboue mine iniquitie. Therefore if I ſhould feare death, it were a ſigne that I had not faith, nor hope as I profeſſed, but that I doubted of Gods truth in his promiſe, whether he will forgiue his penitent ſinner or no: it is my Father, let him do what ſeemeth good in his ſight: *Come Lord Ieſus*, for thy ſeruant cōmeth, I am willing, help my vnwillingnes.

Thus the faithfull depart in another ſort, with ſuch peace and ioy round about them, that all which ſee, wiſh that their ſoules may follow theirs.

A Letter written to ones friend in his ſickneſſe.

BEloued, I maruell not that you haue paine, for you are ſick: but I maruell that you couer it not for offence, becauſe the wiſdom of a mā is to bite in his griefe, & alwaies to ſhew more comfort in God, than pain in ſuffering. Now God calleth to repetitions, to ſee whether you haue learned more conſtancie than others; if

ſicknes be ſharp: make it not ſharper with frowardnes, but know that this is a great fauor to vs, when we die by ſicknes, which maketh vs readie for him that calleth vs. Now you haue nothing to thinke vpon but God, and you cannot think vpon him without ioy: your griefe paſſeth, but your ioy will neuer paſſe. Tell me (patient) how many ſtripes is heauē worth? Is my friend only ſick in the world, or his faith weaker then others? You haue alwaies praied *Thy will be done*, and now are you offended that Gods will is done? How hath the faithfull man forgotten that all things (euen death) turne to the beſt to them that loue God? Teach the happie (ô Lord) to ſee his happineſſe through troubles. Euery paine is a prencntion of the paines of hel, and euery eaſe in paine, is a foretaſt of the eaſe and peace and ioyes in heauen.

Therefore remember your owne comforts to others before, & be not impatient, when there is moſt need of patience, but as you haue euer taught vs to liue, ſo now giue vs an example to die: and deceiue Sathan as *Iob* did.

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FINIS.